2166

Broken p. 169
Virginia 213
" " 263
Fair of London 25
Jacob Behmen 309

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Frontispiece J. V.dr Gucht Sculp.

Hugh W. Diamond

THE *Secrets* of the *Inviſible World* Diſclos'd: OR, AN UNIVERSAL HISTORY OF APPARITIONS SACRED and PROPHANE, Under all Denominations;

WHETHER,

Angelical, Diabolical, or Human-Souls departed.

SHEWING

I. THEIR various Returns to this World; with ſure Rules to know, by their *Manner* of *Appearing*, if they are *Good* or *Evil* ones.

II. THE Differences of the Apparitions of Antient and Modern Times; and an Enquiry into the Scriptural Doctrine of Spirits.

III. THE many Species of Apparitions, their real Exiſtence, and Operations by Divine Appointment.

IV. THE Nature of ſeeing Ghoſts before, and after, Death; and how we ſhould behave towards them.

V. THE Effects of Fancy, Vapours, Dreams, Hyppo, and of real, or imaginary Appearances.

VI. A Collection of the moſt Authentic Relations of Apparitions, particularly that ſurprizing One atteſted by the learned Dr. *Scott*.

By ANDREW MORETON, Eſq; Adorn'd with Cuts.

SPIRITS *in whatſoever Shape they chuſe,*
Dilated or Condens'd, Bright or Obſcure,
Can execute their Airy-Purpoſes,
And Works of Love or Enmity fulfil. MILTON.

LONDON:

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THE PREFACE.

A VERY short Preface may suffice to a Work of this Nature. Spectre *and* Apparition *make a great Noise in the World; and have (at least formerly) had a great Influence among us.*

Between our Ancestors laying too much stress upon them, and the present Age endeavouring wholly to explode and despise them, the World seems hardly ever to have come at a right Understanding about them.

Some despise them in such an extraordinary manner, that they pretend to wish for nothing more than to be convinc'd by Demonstration; as if nothing but seeing

the

the Devil *could satisfie them there was such a Person; and nothing is more wonderful to me, in the whole System of* Spirits, *than that Satan does not think fit to justify the Reality of his Being, by appearing to such in some of his worst Figures, and tell them in full Grimace who he is, when I doubt not but they would be as full of the* Pannick *as other People.*

Again, some People are so horribly frighted at the very mention of an Apparition, that they cannot go two Steps in the dark, or in the dusk of the Evening, without looking behind them; and if they see but a Bat fly, they think of the Devil, *because of its Wings; and as for a Screech Owl, at its first appearance, they make no scruple of running into the House in a Fright, and affirming they have seen the* Devil.

How to bring the World to a right Temper between these Extreams is a Difficulty we cannot answer for; but if setting things in a true light, between Imagination and solid Foundation, will assist towards it, we hope this Work may have some Success.

Not

Not that I expect to fortify my Readers, and eſtabliſh their Minds againſt the Fears of what they may ſee, ſo that they ſhall make an Apparition of the Devil *familiar to them; there is ſuch a kind of Averſion in the Minds of Men to the* Angel of Light, *that no body cares to ſee him in Imagination, much leſs to be forc'd to ſee him whether they will or no.*

But now on the other hand, if it is true that the Devil *very rarely does appear, that almoſt all real Apparitions are of friendly and aſſiſting Angels, and come of a kind and beneficent Errand to us, and that therefore we need not be ſo terrified at them as we are; if it be true that when any evil Spirit does appear, it is limited by a Superior Power, and can do us no harm without ſpecial Licence; methinks this ſhould take off the Terror from our Minds, and cauſe us to arm our Souls with Reſolution enough to meet the* Devil, *whatever Shape he thinks fit to appear in: For I muſt tell you,* Good People,

as was said in another Case, he that is not able to see the Devil *in whatever Shape he is pleas'd to appear in, is not really qualified to live in this World, no not in the quality of a common Inhabitant.*

But the Mistake lies chiefly here, that we either will allow no Apparition at all, or will have every Apparition be the Devil; *as if none of the Inhabitants of the World above, were able to show themselves here, or had any Business among us, but the* Devil, *who I am of the Opinion has really less Business here than any of them all; nay, we have some reason to believe he has indeed no Business here at all, but that of a* roaring Lyon, *&c. and therefore if you meet him, and had Courage for it, the propereſt Question you could ask him would be, not,* In the Name of God, what art thou? *but,* In the Name of God, what *Business* hast thou here? *Bid him be gone to his Den, and tell him you will pray to God to chain him up else: I dare say he would turn Tayl at such an Attack seriously made; and it would be the best way in the World to get rid of him.* That

That we may then be perfectly easy about this undetermin'd thing call'd Apparition, I have endeavour'd here to bring the thing into a narrow Compass, and to see it in a true light. I have first given you several Specimens of real Apparitions well attested, and the truth of them so affirm'd, that they may be depended upon: If in any of them I am not so well assur'd of the Fact, tho' they may be as certain, yet I have frankly told you so, and adher'd to the Moral only: But all together may convince the Reader of the Reason and Reality of the thing it self.

On the other hand, I have given you Specimens of those Amusements and Delusions which have been put upon the World for Apparitions; and you may see the difference is so Notorious, (whether the Cheat be Political or Whimsical, Magical or Imaginary,) that no Man can be easily deceiv'd, that will but make use of the Eyes of his Understanding, as well as of those in his Head.

If, after all, you will give up your Reason to your Fancy, which at best is but

a Diſtemper, and that you will call every Shadow an Apparition, and every Apparition a Devil, *you muſt be content to be the Subject of conſtant Deluſion; for he that will imagine he ſees the* Devil *always about him, whether Satan is really near him or no, ſhall never want walking Shadows to amuſe him, 'till he really calls up the* Devil *he fears, and beſpeaks the Miſchief he was before in Danger of.*

THE

CONTENTS.

INTRODUCTION. *Of Apparitions in General: the Certainty and Nature of them.* Page 1

Chap. I. *Of Apparitions in particular, the Reality of them, their Antiquity, and the Difference between the Apparitions of former Times, and those which we may call Modern; with something of the Reason and Occasion of that Difference.* p. 8

Chap. II. *Of the Appearance of Angels immediately in Mission as from Heaven; and why we are to suppose those kinds of Apparitions are at an End.* p. 18

Chap. III. *Of the Appearance of the* Devil *in Humane Shape.* p. 21

Chap. IV. *Of the Apparition of Spirits Unembodied, and which never were Embodied; not such as are vulgarly call'd Ghosts, that is to say, departed Souls returning again and appearing visibly on Earth, but Spirits of a superior and angelick Nature; with an Opinion of another Species.* p. 25

Chap.

CONTENTS.

Chap. V. *Of the Appearance of Departed Unembodied Soul.* p. 44

Chap. VI. *Of the Manner How the Spirits of every Kind which can or do appear among us manage their Appearance, and How they proceed.* p. 58

Chap. VII. *Of the many ſtrange Inconveniences and ill Conſequences which would attend us in this World, if the Souls of Men and Women, unembodyed and departed, were at Liberty to viſit the Earth, from whence they had been diſmiſs'd, and to concern themſelves about Human Affairs, either ſuch as had been their own, or that were belonging to other People.* p. 95

Chap. VIII. *The Reality of Apparition farther aſſerted; and what Spirits they are that do really appear.* p. 123

Chap. IX. *More Relations of particular Facts, proving the Reality of Apparitions; with ſome juſt Obſervations on the Difference between the good and evil Spirits, from the Errand or Buſineſs they come about.* p. 166

Chap. X. *Of the different Nature of Apparitions; how we ſhould Behave to them; when to be afraid of or concern'd about them, and when not.* p. 191

Chap. XI. *Of Apparitions in Dream, and how far they are or are not real Apparitions.* p. 201

Chap. XII. *Of Apparitions being ſaid to happen juſt at the time when the Perſon ſo happening to appear is ſaid to be departing; the Fiction of it confuted.* p. 263

CONTENTS.

Chap. XIII. *Of the Consequence of this Doctrine; and seeing that Apparitions are real, and may be expected upon many Occasions, and that we are sure they are not the Souls of our departed Friends; how are we to act, and how to behave to them, when they come among us, and when they pretend to be such and such, and speak in the first Person of those departed Friends, as if they were really themselves?* p. 313

Chap. XIV. *Of Sham Apparitions, and Apparitions which have been the Effect of Fraud.* p. 344

Chap. XV. *Of Imaginary Apparitions, the Apparitions of Fancy, Vapours, waking Dreams, delirious Heads, and the Hyppo.* p. 364

THE

THE
History *and* Reality
OF
APPARITIONS.

INTRODUCTION.

Of Apparitions in General: the Certainty and Nature of them.

OF all the *Arcana* of the invisible World, I know no One Thing about which more has been said, and less understood, than this of Apparition: It is divided so much between the Appearance of good and the Apparition of bad Spirits, that our Thoughts are strangely confus'd about it.

FIRST, We make a great deal of Difficulty to resolve whether there are any such things as Apparitions or no; and some People are for reducing them all into Fancy, Whimsie, and the Vapours; and so shutting the Door against Apparitions in ge-

neral, they resolve to receive no Visits from the invisible World, nor to have any Acquaintance with its Inhabitants 'till they come there; Not satisfy'd with that, they resolve for us all, as well as for themselves, and will have it, that because they have no Notion of it themselves, therefore there is really no such thing, and this they have advanc'd with great Assurance, as well in Print as in other Discourses. I name no body.

I HAVE, I believe, as true a Notion of the Power of Imagination as I ought to have, and you shall hear farther from me upon that Head; I believe we form as many Apparitions in our Fancies, as we see really with our Eyes, and a great many more; nay, our Imaginations sometimes are very diligent to embark the Eyes (and the Ears too) in the Delusion, and persuade us to believe we see Spectres and Appearances, and hear Noises and Voices, when indeed, neither the *Devil* or any other Spirit, good or bad, has troubled themselves about us.

BUT it does not follow from thence that therefore there are no such Things in Nature; that there is no Intercourse or Communication between the World of Spirits, and the World we live in; that the Inhabitants of the invisible Spaces, *be those where you please*, have no Converse with us, and that they never take the Liberty to stop down upon this Globe, or to visit their Friends here; and in short, that they have nothing to do with or say to us, or we with or to them. The Enquiry is not, as I take it, whether they do really come hither or no, but who they are that do come?

SPIRIT is certainly something that we do not fully understand, in our present confined Circumstances; and as we do not fully understand the thing, so neither can we distinguish of its Operations. As we at present conceive of it, 'tis an unrestrain'd, unlimited Being; except by such Laws of the invi-

sible

ſible State, which at preſent we know little of; its way of converſing we know nothing of, other than this, that we believe, and indeed ſee Reaſon for it, that it can act in an inviſible and imperceptible manner; it moves without being preſcrib'd or limited by Space, it can come and not be ſeen, go and not be perceiv'd; 'tis not to be ſhut in by Doors, or ſhut out by Bolts and Bars; in a Word, it is unconfined by all thoſe Methods which we confine our Actions by, or by which we underſtand ourſelves to be limited and preſcrib'd.

YET notwithſtanding all this, it converſes here, is with us, and among us; correſponds, tho' unembodied, with our Spirits which are embodied; and this converſing is by not only an inviſible, but to us an inconceivable way; it is neither tied down to Speech or to Viſion, but moving in a ſuperior Orb, conveys its Meaning to our Underſtandings, its Meaſures to our Conceptions; deals with the Imagination, and works it up to receive ſuch Impreſſions as ſerve for its purpoſe; and yet at the ſame time we are perfectly paſſive, and have no Agency in, or Knowledge of the Matter.

BY this ſilent Converſe, all the kind Notices of approaching Evil or Good are convey'd to us, which are ſometimes ſo evident, and come with ſuch an irreſiſtible Force upon the Mind, that we muſt be more than ſtupid if we do not perceive them; and if we are not extremely wanting to our ſelves, we may take ſuch due Warning by them, as to avoid the Evils which we had Notice of in that manner, and to embrace the Good that is offer'd to us: Nor are there many People alive who can deny but they have had ſuch Notices, by which, if they had given due Attention to them, they had been aſſiſted to ſave themſelves from the Miſchiefs which followed; or had, on the other hand, taken hold of ſuch and ſuch

Advantages as had been offer'd for their Good: for it is certainly one of the grand and moſt important Difficulties of human Life, to know whether ſuch or ſuch things, which preſent in our ordinary or extraordinary Circumſtances, are for our good, as they ſeem to be, and as may be pretended, or not, and whether it is proper for us to accept them or no; and many unhappily ſtand in the Way of their own Proſperity, for want of knowing what to accept of, and what to refuſe.

Now by what Agency muſt it be that we have Directions, for good or foreboding Thoughts of Miſchiefs which attend us, and which it is otherwiſe impoſſible we ſhould know any thing of; if ſome intelligent Being, who can ſee into Futurity, had not convey'd the Apprehenſions into the Mind, and had not cauſed the Emotion which alarms the Soul?

And how ſhould that intelligent Being (whatever it is) convey theſe Forebodings and ſudden Miſgivings, as we rightly call them, into the Mind, if there was not a certain Correſpondence between them, a way of talking perfectly unintelligible to us, uncommon, and without the Help of Sounds or any other perceptible Way?

For Spirits without the Helps of Voice converſe.

As thus there is a Converſe of Spirits, an Intelligence, or call it what you pleaſe, between our Spirits embodied and caſed up in Fleſh, and the Spirits unembodied; who inhabit the unknown Mazes of the inviſible World, thoſe Coaſts which our Geography cannot deſcribe; who, between *Somewhere* and *No-where* dwell, none of us know *where*, and yet we are ſure muſt have Locality, and for ought we know, are very near us; why ſhould it be thought ſo ſtrange a thing, that thoſe Spirits ſhould

ſhould be able to take upon them an Out-ſide or Caſe? why ſhould they not be able, on Occaſion, or when they think fit, to dreſs themſelves up as we do *a la Maſquerade*, in a Habit diſguis'd like Fleſh and Blood, to deceive human Sight, ſo as to make themſelves viſible to us? As they are free Spirits, why may they not be like what my Lord *Rocheſter* expreſſes in another Caſe,

A Spirit free to chuſe for their own Share
What Caſe of Fleſh and Blood they pleaſe to wear?
Roch. *Sat. againſt Man.*

I do not by this affirm that it is ſo, and that a Spirit may thus aſſume a real Caſe of Fleſh and Blood; for I reſolve to affirm nothing that will not bear a Proof, and to ſuggeſt nothing without Probability, in all this Work.

But it is enough to the preſent purpoſe if theſe inviſible Inhabitants can aſſume an Appearance, a Form ſufficient to make them perceptible to us; at the ſame time not being at all veſted with any Subſtance, much leſs of the Species which they repreſent.

If they can aſſume a viſible Form, as I ſee no Reaſon to ſay they cannot, there is no room then to doubt of the Reality of their appearing; becauſe what *may be* we cannot but believe ſometimes *has been*, as what *has been*, we are ſure *may be*.

To ſay that the unembodied Spirits can have nothing to do with us, and that we have Reaſon to believe they are not at all acquainted with human Affairs, is to ſay what no Man can be aſſured of, and therefore is begging the Queſtion in the groſſeſt manner.

I shall therefore ſpend but very little time to prove or to argue for the Reality of Apparition. Let Mr. *Glanville* and his Antagoniſts, the *Hobbiſts*

and *Sadduces* of thoſe Times, be your Diſputants upon that Subject; nor ſhall I trouble you with much Antiquity or Hiſtory: a little that is moſt unexceptionable may be neceſſary. If there is an inviſible World, and if Spirits reſiding or inhabiting are allowed to be there, or placed there by the ſupreme governing Power of the Univerſe; it will be hard to prove, that 'tis impoſſible they ſhould come hither, or that they ſhould not have Liberty to ſhow themſelves here, and converſe in this Globe, as well as in all the other Globes or Worlds, which, for ought we know, are to be found in that immenſe Space; Reaſon does not exclude them, Nature yields to the Poſſibility, and Experience with a Cloud of Witneſſes in all Ages confirm the Reality of the affirmative.

THE Queſtion therefore before me is not ſo much whether there are any ſuch things as Apparitions of Spirits; but WHO, and WHAT, and from WHENCE they are; what Buſineſs they come about, who ſends them or directs them, and how and in what manner we ought to think and act, and behave about them, and to them; and this is the Subſtance of this Undertaking.

THE Angels are ſaid to be *miniſtring Spirits*, and we know they have been made uſe of (as ſuch) on many Occaſions, by the ſuperior Appointment of him that created them; why then it may not be thought fit by the ſame Power, to make or ſubſtitute a Miniſtration of theſe unembodied Spirits to the Service of the embodied Souls of Men, which are alſo God's Creatures, we cannot tell.

UPON what foot, and to what end, either on their Side or on ours, and from what Appointment, is very difficult to aſcertain; and yet ſome probable Gueſſes might be made at it too, if it was the proper Work before me; but I am rather adjuſting the Fact, and aſcertaining the Reality of Apparitions in general,

general, than inquiring into the Reaſons of them; either the Reaſons in Nature, or in Providence, which are perhaps farther out of our Reach than ſome People imagine.

It is as difficult too to determine whether the Spirits that appear are good or evil, or both; the only Concluſion upon that Point is to be made from the Errand they come about; and it is a very juſt Concluſion, I think; for if a Spirit or Apparition comes to or haunts us only to terrify and affright, to fill the Mind with Horror, and the Houſe with Diſorder, we cannot reaſonably ſuppoſe that to be a good Spirit; and on the other hand, if it comes to direct to any Good, or to forewarn and preſerve from any approaching Evil, it cannot then be reaſonable to ſuppoſe 'tis an evil Spirit.

The Story of an Apparition diſturbing a young Gentleman, at or near *Cambridge*, is remarkable to this Purpoſe: He ſet up, it ſeems, for a kind of profeſs'd Atheiſm; but hearing a Voice, ſuppoſed it was the *Devil* ſpoke to him, and yet owned that the Voice aſſured him *there was a God*, and *bid him repent*. It was a moſt incongruous Suggeſtion that the *Devil* ſhould come Voluntier to an Atheiſt, and bid him repent; or, that the *Devil* ſhould with a like Freedom aſſert the Being of a GOD.

If then it was a real Apparition of, or a Voice from an inviſible Spirit; (I ſay *if*, becauſe it might be a Phantom of his own Imagination) it muſt be from a good Spirit, or from an evil Spirit over-rul'd by a ſuperior and beneficent Power; and if that were to be ſuppoſed, then it would juſtify our taking farther Notice of thoſe things called Voices and Apparitions, than I ſhall venture to adviſe.

The Poſſibility however of Apparitions, and the Certainty of a World of Spirits, as I can by no means doubt, ſo I ſhall take up none of your time to anſwer the Objections and Cavils of other

People about it; because I think the Evidence will amount to a Demonstration of the Facts, and Demonstration puts an end to Argument.

CHAP. I.

Of Apparitions in particular, the Reality of them, their Antiquity, and the Difference between the Apparitions of former Times, and those which we may call Modern; with something of the Reason and Occasion of that Difference.

NOTHING can be a stronger Testimony of the Reality of Apparitions in General, than to descend to the particular Appearances which we are assur'd have been seen and convers'd with from the superior World. And first I begin with such as have been evidently from Heaven it self, and by the soveraign Appointment of Providence upon extraordinary Occasions. And tho' I shall trouble my Readers with as little as possible out of Scripture, especially at the Beginning of my Work, because I am unwilling they should throw it by, before they read it out, which there would be some Danger of, if I should begin too grave!

YET, as I cannot go back to Originals, or begin at the Beginning, without a little History out of those ancient Times, you must bear with my just naming the Sacred Historians. I'll be as short as I can.

NOTHING is more certain, if the Scripture is at all to be believed among us, than that GOD himself was pleased, in the Infancy of Things, to appear Visibly, and in Form, to several Persons, and

on

on ſeveral Occaſions, upon Earth; aſſuming or taking up the Shape of his Creature Man, when he thought fit to converſe with him, that he might not be a Terror to him.

THUS *Adam* was frequently viſited in *Eden*, and we have no room to doubt but it was in a viſible Form, becauſe *Adam* both heard him ſpeak, and as the Text ſays, *They heard the Voice of the* Lord God *walking in the Garden in the Cool of the Day.* Gen. iii. 8.

BY all the Hiſtory of the Antediluvean World, we have reaſon to believe, that as God did frequently ſpeak to Men, ſo he as frequently appear'd to them; for we find they converſed with God Face to Face. *Cain*, tho' wicked, talk'd with GOD, and GOD with him, when he was charg'd with the Murther of his Brother *Abel*; and the Text is expreſs, *Gen.* iv. 16. that after it, *Cain went out from the Preſence of the Lord.* So that God not only ſpoke to him by a voice, but was Viſible and Preſent to him.

AND as I muſt carry the *Devil* along with me, hand in hand, in every Period of Time, ſo even in *Paradiſe* the *Devil* aſſum'd a Shape. For we muſt allow Satan to be a Spirit, and indeed, we have good reaſon to ſay he is *a Spirit, free* to CHUSE what *Caſe of Fleſh and Blood* he pleaſes to put on, or at leaſt ſeemingly to put on.

THUS he without doubt ſpoke in the Mouth of the Serpent in the Garden, or elſe took upon himſelf that Shape, tho' the former is the moſt probable; becauſe the Serpent was curſt for being but the Inſtrument, however paſſive he might be.

MR. *MILTON* makes no doubt of the Devil's aſſuming a Shape of any kind, *Beaſt* as well as *Man*, when he brings him in whiſpering to *Eve* in her Sleep, and placing himſelf cloſe at her Ear, in the Shape of a Toad, which he expreſſes in his Sublime

lime Poem, and with that inimitable Manner, peculiar to himſelf.

FIRST he brings Satan leaping over the Mound or Fence, which God had placed round the Garden, as a Wolf leaps over the Hurdles into a Sheep-fold; and being gotten into Paradiſe, he places himſelf upon the Tree of Life, in the Shape of a *Raven* or Cormorant. There's the *Devil*'s firſt Apparition.

THENCE he views the whole Garden, and all the Creatures in it, and at laſt he ſpies *Adam* and *Eve*, to his great Surpriſe. But after a while ſpent in admiring their Form, their Beauty, Felicity and Innocence, as he reſolv'd to ruin them, ſo he comes down from the Tree to be nearer them; and mixing among the Cattle, where he takes upon him now one Shape, then another, as it beſt ſuited him, to be near *Adam* and *Eve*, and yet to be unperceived by them; this the Poet deſcribes thus;

Then from his lofty Stand on that high Tree,
Down he alights among the ſportful Herd
Of thoſe four-footed Kinds; himſelf now one,
Now other, *as their* Shape *beſt ſerv'd his End*
Nearer to view his Prey, and uneſpy'd
To mark what of their State he more might learn.
——————————*About them round,*
A Lion now *he ſtalks with fiery Glare*;
Then *as a* Tiger,——————————
Milt. Parad. lib. IV. ver. 395.

Again, when he makes the Angels find Satan, as I have obſerved, whiſpering evil Thoughts to *Eve* in a Dream, and in her Sleep, he ſays,

Him

——————— *Him there they found,*
Squat like a Toad, *close at the Ear of* Eve;
Assaying, by his devilish Art, to reach
The Organs of her Fancy, and with them forge
Illusions, as he list, Phantasms, and Dreams.
Ib. ver. 799.

'Tis evident then, that the *Devil* can assume a Shape, whether of Man or Beast, and appear as such, in order to disguise himself from our Sight. We shall have a farther Account of him presently, but in the mean time let us see higher, and go into the After-Ages.

ABRAHAM is the first Example, after *Noah*, of an open Converse with his Maker; and the Scripture distinguishes the very manner; sometimes 'tis said, that the Lord *had said to Abram*, Gen. xii. 1. and again, the *Lord said to Abram*, Gen. xiii. 14. again *The Word of the Lord came to Abram*, and *the Word of the Lord came to Abram in a Vision.* Gen. xv. 1. 4, to the 7th.

But there are other express Places in which it is said in plain Words, God appeared to him. Gen. xii. 7. *The Lord appear'd unto Abram:* and Gen. xvii. 1. *The Lord appeared to Abram, and said unto him:* and ver. 22. *And he left off talking with him, and God went up from Abraham.* 'Tis undeniable that God appeared, and was with him, and left off talking with him, and went from him: all Marks of a visible Apparition.

Again, Chap. xviii. here it is still more explicit, and God not only appeared, but appeared in a Human Shape. Ver. 1. *And the Lord appeared to him in the Plains of Mamre, as he sat in the Door of his Tent.* First 'tis said, he lift up his Eyes and looked, and behold, three Men stood by him. So visible were they, that he entertains them, invites

invites them to Dinner, and prepares a fat Calf to be dress'd, and Cakes, and Butter, and Milk. In short, he made a Feast; so much was he, as it may be said, deluded; so real was the Appearance; nay, when he sat it all before them, 'tis said thy DID EAT.

NOW, ver. 13. 'tis said expressly one of these was the LORD; nay, in the Original it is JEHOVAH; that was when he charg'd *Sarah* with laughing, and she deny'd it.

N. B. Sarah was the first of Human Kind, that ever told GOD a LYE to his Face. But she was frighted, that's certain; the Text says so.

IN the 17th Verse, when God tells *Abraham* what he had resolv'd to do to *Sodom*; 'tis plain, he speaks in the first Person as God; *And the Lord said, shall I hide from Abraham the thing that I do?* Hereupon *Abraham* takes upon him to plead with God in behalf of *Sodom*; and in this he speaks as to God himself, ver. 30. *O let not the Lord be angry, and I will speak*: and before that, ver. 27. *Behold now I have taken upon me to speak unto the* LORD, *which am but Dust and Ashes.*

THUS I think 'tis evident, that God himself did appear in Humane Shape to *Abraham*, and that more than once. The next Chapter is as plain, that he did the same to LOT; or if it should be objected that it is not so clear that it was God himself, it was two Angels; tho' Interpreters do generally agree, that it was Christ himself, who is called an Angel, the Angel of the Covenant. But if that were doubtful, then it will still be allow'd that it was an Apparition of Angels in Human Shape, which will stand good in my next Article.

BUT as I am upon the Highest and Supreme Instances first, I must finish it by two particular Quota-

Quotations, which cannot be disputed. (1.) One is of *Jacob*, Gen. xxxii. 24. *There wrestled a man with him:* and ver. 28. the Man is said to be GOD himself, *as a Prince hast thou Power with* GOD, *and hast prevail'd:* and ver. 30. after he had blessed him, *Jacob* call'd the Place *Peniel*, that is *the Face of* GOD. For, says he, *I have seen* GOD *Face to Face.* Again *Jacob* says, Gen. xlviii. 3. *God Almighty appeared to me at Luz in the Land of Canaan, and blessed me.*

(2.) BUT there is yet a stronger Testimony than all this, for it is spoken from the Mouth of GOD himself upon a very particular Occasion, which was to honour *Moses*, and establish him in the Reverence and Regard of the People, when the Seventy Men or Elders were appointed to take Part of his Work off his Hands, and judge of smaller Matters among the People; which is nobly expres's'd, Numb. xi. 17. *They shall bear the Burthen of the People with thee.* In the next Chapter *Miriam*, and even *Aaron* himself, spake against *Moses*; that is in short rose in Rebellion; and God, to honour his Servant, tells them how he had, and would distinguish *Moses* from all the rest. ver. 8. *With him will I speak Mouth* to *Mouth*, even APPARENTLY, *and not in Dark Speeches*, and *the Similitude of the* LORD *shall he* BEHOLD.

HERE is a positive Declaration from Heaven, that GOD would appear visibly to *Moses*; the like Instance is not to be seen in the whole Bible. The Word *Apparently* is plain, it can be no otherwise understood, without gross Equivocating with the Text.

COME we next to the Times of our Blessed Saviour, and there we have two eminent Appearances within the Compass of our present Argument.

1. THE

1. THE HOLY GHOST appearing in the Shape of a *Dove*.

2. THE Appearance of JESUS CHRIST after his Reſurrection, when in the glorify'd Body wherewith he aſcended; and that this was an Apparition, is plain, from the ſeveral Circumſtances of his Appearance.

FIRST, When he join'd the two Diſciples going to *Emaus*: that he appear'd as a Man, the Text is plain from his walking with them, and Diſcourſe to them; and that it was but an Apparition is alſo plain. Luke xxiv. 16. *Their Eyes were holden that they ſhould not know him:* and ver. 31. when their Eyes were opened to know him he vaniſhed out of their Sight.

SECONDLY, When he appear'd to *Mary Magdalen* at the Sepulchre, but forbad her to touch him, *John* xx. 17. And again *ver.* 19. when he came into the Room where the Diſciples were aſſembled, and when the Doors were ſhut, and ſaid, *Peace be unto to you.* Thus it is evident Chriſt has appear'd, and he has told us he ſhall appear again, coming in the Clouds of Heaven; and we look for that bleſſed Hope, and glorious Appearing.

THUS then you have GOD himſelf, *Father*, *Son* and *Holy Ghoſt*, appearing in diſtinct Times, in ſeveral Shapes or Forms of Appearance, all giving Teſtimony in general to the Reality of this Truth, That Spirits can aſſume Humane or other Shapes, and be made viſible to Mankind; and this is what we call Apparition.

HAVING thus brought an Inſtance of the moſt exalted Kind, even the Appearance or Apparition of God himſelf, 'tis needful to ſtate a little the Difference between thoſe Appearances, and that which we are now to diſcourſe of.

'TIS an Objection natural to the Caſe in hand, We do not queſtion, much leſs enquire, whether infinite

infinite Power, to whom all things are not poſſible only, but eaſy, can aſſume a Humane Shape, or any other; and appear, *when*, *where*, *how*, and in *what Form* he thinks fit; and that he has, or may have ſo appeared. But there is a manifeſt Difference between what God is able, or may pleaſe to do upon extraordinary Occaſions, and what any of his Creatures may or can do.

BESIDES 'tis evident, or at leaſt we have reaſon to believe, that God himſelf did appear in thoſe Times upon thoſe extraordinary Occaſions only, and that he has never appear'd ſince; except that ſhould be call'd an Appearance or Apparition which ſpoke to St. *Paul* at his Converſion, when it is expreſly ſaid, he ſaw a Light, and heard a Voice, but ſaw no Man; tho' afterwards he calls it ſeeing him, 1 *Cor.* xv. 8. *Laſt of all he was ſeen of me alſo.* Whereas St. *Paul*, we all know, did ſpeak there of ſeeing Chriſt in the Fleſh, while he was on Earth. But I ſay, except this, we have no Example of any Appearance of the Divine Majeſty in Humane Shape, or in any other manner whatſoever.

THAT therefore we muſt diſtinguiſh this from the Subject we are now entering upon, for that the Appearances of God are extremely different from the Apparitions of Creatures, whether Angels, Devils, or Souls of Men. That the Queſtion is not, Whether God can do this or that; but, Whether the Spirits, Spirits Inferior, can do it: and, which is yet more to our Purpoſe, Suppoſe it has been ſo formerly, and in ancient times, whether they do continue to do ſo ſtill, or have power to do it, let the Occaſion be what it will.

THUS the Enquiry is reduc'd to a narrower Compaſs. I take upon me the Affirmative; and we are now to look back into Time for the Confirmation or Proof of it, and by enquiring what has been, inform our ſelves of what may be, is, or is to be expected, as occaſion may require. AND

AND firſt to deſcribe the Thing, and explain what is generally underſtood by the Apparition of Spirits; that I may not hold you in Suſpence, or Criticiſe upon the bare Words *Spirit* and *Apparition*, I come plainly to the Meaning, as I am to be underſtood in this Work: By *Apparition* of Spirits, then, I mean, when the Inviſible Inhabitants of the unknown World, be they who they will, aſſume Humane Shapes, or other Shapes, and ſhow themſelves viſibly to us, ſo as that we can ſee them, ſpeak to them, hear them ſpeak, and the like.

THIS is what our People vulgarly call *Walking*; and when any ſuch thing appears, they know not what otherwiſe to call it, they ſay *Something walks*; and if it be the Appearance of any known Perſon lately dead, they ſay *Such a one Walks*.

THUS I lay every thing down with the utmoſt plainneſs, that I may leave the Reader in no Uncertainty about my Meaning in the Subject I am upon, or give room for Cavilings or Diſputings, at either the Thing it ſelf, or the manner of Expreſſing ti.

We ſpeak in Vain
Of Truth it ſelf, unleſs we ſpeak it Plain.
Words wrapt in Clouds, till their full Meaning's known,
Such Words are not the Hearer's, but our own.
The End of Speaking's loſt ———————
For Speech was given to be underſtood.

ASKING Pardon for giving this Looſe to my Thoughts, I return to the Subject, leſt I ſhould be but an Apparition my ſelf.

THE Apparitions I am to ſpeak of are theſe.

1. THE Appearance of Angels.
2. OF Devils.
3. OF the departed Souls of Men.

THESE

THESE are thoſe, who we mean by the Inhabitants of the Inviſible World, or Worlds; the World of Spirits, and the Superior Beings, who are ſaid to converſe with the Spirits embodied, by Viſion or Apparition, or any other Superior Way.

BY Apparition alſo I am to underſtand ſuch Appearances of theſe ſuperior Beings as are Spontaneous and Voluntary, or at leaſt ſo far as relates to us; that is to ſay, I diſtinguiſh between thoſe Apparitions which appear of their own accord, or by ſuperior Miſſion and Authority; and thoſe which that dark Race of People among us, who would be call'd Magicians, talk of; Spirits, or things call'd Spirits, which are raiſed, as we fooliſhly call it, by the Arts of Men; by Witchcraft, Sorcery, Magick, and ſuch other Infernal Arts, as are, or have been made uſe of for that Purpoſe; and by which they tell us Spirits are call'd down from the ſuperior Regions (or where-ever their Abode has been) to ſhow themſelves viſibly, ſpeak to, and converſe with Mankind, anſwer Queſtions, foretel Events, and the like; as *Samuel* is ſaid to be brought to appear to *Saul*, 1 *Sam.* xxviii. 14. How far theſe Magicians, Witches, and other Dealers in theſe dark Things, have or have not Power to cauſe ſuch Appearances, and to form Apparitions; and how far they impoſe upon, and delude the World in it, That I may ſpeak of by it ſelf, and indeed it well deſerves Conſideration. But for the preſent, I ſay, I am talking of another Kind of Apparitions.

CHAP. II.

Of the Appearance of Angels immediately in Miſſion as from Heaven; and why we are to ſuppoſe thoſe kinds of Apparitions are at an End.

THAT Angels have appeared to Men, we have abundant Teſtimony in the Hiſtories of Times Paſt, as well Sacred as Prophane; nor ſhall I ſpend one Moment of your Time to examine, or confirm it, except as it comes neceſſarily in by the occaſion of other Diſcourſe: For it is not the Appearance of Angels as ſuch, but the Appearance of Angels in the Shape of Men, that is the preſent Enquiry.

THAT this has been, is evident, and in general the Scripture gives this Teſtimony to it: when the Apoſtle adviſes to Hoſpitality, and to entertain Strangers, he adds, *For thereby ſome have entertain'd* Angels *unawares*. Heb. xiii. 2. This muſt be meant of Angels in Humane Shape, otherwiſe the hoſpitable Perſon could not be miſtaken in ſuch a manner: Beſides, it plainly refers to *Abraham*, *Gen.* xviii. 1. ſitting in the Door of his Tent, *ver.* 2. three Men ſtood by him; two of theſe were certainly Angels; who the third was, I have ſhewn already. It may likewiſe include *Lot*, in whoſe Story, *Gen.* xix. it is expreſs'd, *ver.* 1. that they were two Angels, and *ver.* 8. *Lot* calls them *theſe Men*, and *ver* 10, 12, 16. they are called *the Men*; ſo that LOT believ'd them to be Men only, and as ſuch he not only invited them unto his Houſe, *ver.* 2. but he made them a Feaſt, and they did eat, *ver.* 3.

THESE

THESE Apparitions of Angels, in the Shape of Men, are undeniable on other Occaſions; but when they appear as Angels, it is ſaid ſo plainly, and in ſo many Words; as in the Caſe of *Abraham*, when he was going to offer his Son *Iſaac*, Gen. xxii. 11. *The Angel of the Lord called to Abraham out of Heaven*; and again ver. 15. *The Angel of the Lord called the ſecond time.*

THERE are innumerable Examples of Angels appearing as Angels; but we are upon the Appearance of Angels as Men, and in the Shape and Habit of Men. The next Inſtance is, of an Angel appearing to *Joſhua*, and who is called the Captain of the Lord's Hoſt, *Joſh.* v. 13. *Joſhua looked, and behold there ſtood a Man over-againſt him, with a Sword drawn in his Hand.* Immediately *Joſhua*, Soldier-like, gives him the *qui vive*, or in *Engliſh*, *who are you for?* art thou for us, or for our Adverſaries? and the Spectre or Apparition ſpoke immediately again, *ver.* 14. and then *Joſhua* perceived that it was not a Man, but an Angel in Apparition; and in the Heads or Contents of the Chapter, 'tis expreſly ſaid, *an Angel appears to* Joſhua.

ANOTHER Example is, of the Angel that appear'd to *Manoah* the Father of *Sampſon*; his Wife indeed calls him a Man of God, and that he appear'd to her; but ſays, that his Countenance was like an Angel of God, very terrible; *Judges* xiii. 6. But ſtill when he appear'd a ſecond time, it was in the Shape of a Man, or elſe why did *Manoah* deſire him to ſtay 'till he could dreſs a Kid for him? and the Words are expreſs, ver. 16. *He knew not that it was an Angel of the Lord.*

THERE are other Examples in Scripture, where the Angels have appeared in Humane Shape, and convers'd with Men upon Earth, beſides ſuch as have appear'd in their real Angelick Form as Angels. How and in what they were known to be

Angels, in what Form they have been ſeen, and in what Voice they ſpoke, is not diſcover'd to us in the Scripture. Some are of Opinion, that even thoſe Angels appear'd in the Shape of Men, and cloathed as Men; as the Angel that met *Balaam* with a flaming Sword in his Hand; the Angels which *Jacob* ſaw aſcending and deſcending on the Ladder; the Angels that ſpoke to *Zacharias* in the Temple, to the *Virgin Mary* in the Chamber, and that ſat in the Sepulchre after Chriſt was riſen, and asked the Diſciples, *why ſeek ye the Living among the Dead?* and ſo in ſeveral Caſes: All that can be anſwer'd is, that the Text call'd them Angels, and ſo far we are not to doubt it; but I muſt alſo allow, that they ſeem to me to have been in the Figure of Men; as for thoſe in the Sepulchre, St. *Luke* ſays expreſly, they ſaw *two Men* in ſhining Garments, *Luke* xxiv. 4. and in the ſame Chapter, ver. 23. 'tis ſaid, they had ſeen a Viſion of Angels.

THUS far it relates to good Angels, ſuch as have been ſeen on Earth in Apparition, but have made ſuch an Appearance by vertue of the ſuperior Miſſion, as the Angel *Gabriel*, who tells *Zacharias*, *I am ſent to ſpeak unto thee.*

THAT theſe have upon many occaſions been ſeen in Humane Shape is evident; and tho' much more time might be ſpent upon the Proof, I think 'tis needleſs; indeed the Evidence is ſufficient.

THERE is a Queſtion ſtill remaining, relating to this Part, (*viz.*) How comes it to paſs that all this is ceaſed, and that the Angels have done coming, or are no more ſent of ſuch Errands? but that all the Angels we have any Account of in theſe Days, are of a worſe kind, and generally come upon worſe Errands? and which particular Obſervation is the very reaſon of our Doubts, whether the Appearance of the other is real or not.

THIS

THIS Queſtion might be anſwer'd many Ways, but 'tis too grave for the Times; and as we are not writing Divinity, I ſhall not load you with ſerious Points: The ſhort Account of it is this: *We have* now *a more ſure Word of Prophecy:* (that is) that ſince the Preaching of the Goſpel, and the Revelation of God by a written Word, there is no more need of what the Text calls *a miniſtration of Angels.* The Scripture is a daily Revelation, and the Spirit of God, who is promiſed to lead us, is a daily Inſpiration, there is no more need of Viſion and Apparition; and this is that glorious Difference between the Revelations of thoſe Days, and theſe of ours, and the reaſon of the Difference between the Apparitions of theſe Times and of thoſe.

WHEN I am ſpeaking things ſerious, I am to ſpeak very ſhort, that I may not ſhock your reading; the Taſte of the Times happening at this Juncture to lye another way: but my next Article perhaps may make you amends, I mean the Appearance of the grand Arch-Angel of all, and, as I ſuppoſe, the only Arch-Angel out of Heaven, namely the Devil.

CHAP. III.

Of the APPEARANCE *of the* DEVIL *in Humane Shape.*

PRAY obſerve, when I am ſpeaking of the Appearance of the Devil, it is not to tell you that he can and does appear among us at this time; ſo you need not look over your Shoulders to ſee for him, or at the Candles, to ſee

if they burn BLUE, at least not yet; 'tis time enough for that by and by.

BUT I am examining now the matter of Fact only, as (1.) Whether the Devil can appear here, yea or no; whether he is allow'd to come, that his Chain reaches so far, and that his Tether is long enough? also, (2.) Whether he is ever sent or directed to come, or that he comes of his own accord, and about his own Business? And as all these will lead me to enquire what has been; from thence we may best judge, what is, or may be.

THAT he has upon special Occasions appear'd in former Times is certain, as well from Scripture as ancient History, and a small Retrospect will satisfie you in that Point. If it appears that he has been here, then 'tis very probable his Chain is long enough, and that he is allow'd the Liberty to come so far from Home. For we have no Authority to say, or to believe, that his Tether is shorten'd, or that he is more restrain'd now than ever he was before.

HIS entring the Garden of God in the beginning of Time, and the Havock he made there, the turning *Adam* and *Eve* out, and even turning the whole frame of Nature upside down by his vile Doings there; all this I have mention'd: But we have more yet to say of him; for he is still in Being, and still the same malicious Devil, the same Destroyer and Accuser that ever he was; the Flame of Fire set to guard the Garden, did not burn him; the Deluge didn't drown him: Nor has Justice thought fit yet to take him into its Iron Hands, tho' it will certainly do it at last; and, as the Scripture says in another Case, his Damnation slumbereth not; for Justice is truly represented

With Leaden Feet and Iron Hands, to show
It will be certain, tho' it may be slow.

THE

THE first time we meet with the Devil's personal Appearance upon Earth, I mean after the Flood, is in the Story of *Job*; nor by all the Calculations of Times, which the learned Chronologers of those Days have made, could that be long after it; for *Eliphaz* the *Temanite* could not be farther off than the Grandson of *Esau*, or thereabouts. Gen. xxxvi. 11.

IN *Job*'s Time, the Text says that *the Sons of God came to present themselves before the Lord, and* Satan *came also among them.* So that it seems the Angel of Light was dress'd up like the Sons of GOD, even in those ancient Days; and it is not likely that this was the first Time neither: Again, it seems by the Text, that tho' GOD himself might know Satan in that Disguise, yet the People, among whom he came, did not know him.

THE Answer likewise which he makes to the Question, implies strongly, that Satan had been wont to walk among those Sons of God in Disguise long before that; for when God says to him, *whence comest thou?* his Answer seems to be a kind of general, I come from following my known Business, my old Trade; doest thou know I am a roaring Lion, and doest thou ask me whence I come? Why, I come from seeking who I may devour, ranging the World, *going to and fro in the Earth*, and *walking up and down* in this Disguise, as thou now seest me, that I may do all the Mischief I can.

GOD's Return again to Satan confirms it, as if the Lord had said; Well, Satan, then thou must have seen my Servant *Job? Hast thou consider'd* him, *that there is none like him in the Earth?*

THE Devil makes an Answer that implies he knew *Job* very well. Do I know him to be a good Man! yes: But then I know him to be a rich Man too: 'Tis an easy thing for a Man to be honest, that is so rich; he can have no room for asking

more: What should he steal for, or be a Knave for, that is the richest Man in the World? What should he covet, that has no room for Desire? But if thou hast a Mind to try his Honesty, and his Piety, his Fear of thee, and his Hatred of Evil, blast his Wealth, and take his prodigious Flocks and Herds of Cattle away; level him, bring him to be like other Men in Riches, and reduce him to Beggary, and then see if he won't be like other Men in Crime; nay, he'll be raging and furious, and *curse thee to thy Face.*

THIS, tho' it may seem remote, is to my Purpopse thus: it shows that the Devil was no Stranger among the People. He had walk'd up and down in Disguise, so as to know them all, and their Circumstance; He had been dress'd up like one of the rest in Human Shape, so that he could not be known from the very best of Men, no not from the Sons of God.

SOME are of Opinion, by *the Sons of God* there, is meant the patriarchal Heads of Families, who had, in right of Primogeniture, the Priesthood in Course, and were the only Sacrificers at that Time, as *Abraham*, and as *Job* were; so that in short Satan has long ago dress'd himself in the Habit of the Clergy. Bless us all! we hope he does not do so still; for if the Devil should put on the Gown and Cassock, or the black Cloak, or the Coat and the Cord, and be walking about the World in that Disguise now, how easily may we be cheated, and mistake the Sons of God for the Prince of Darkness? and how could we tell one from t'other? But of that hereafter.

CHAP.

CHAP. IV.

Of the Apparition of Spirits Unembodied, and which never were Embodied; not such as are vulgarly called Ghosts, that is to say, departed Souls returning again and appearing visibly on Earth, but Spirits of a superior and angelick Nature; with an Opinion of another Species.

THERE appears a Question here in the very Beginning of the Debate, which will be very hard to decide, and perhaps impossible: However, that we may not stumble at the Threshold, I will touch it as gently, and yet as clearly as I can. The Question is this; Whether are there any Spirits inhabiting the invisible World, which have never yet been embodied, and yet are not to be reckon'd of the Species of Angels *Good* or *Bad?*

BY Angels Good and Bad, I suppose I may be easily understood to mean what you all think you mean when you sort or rank them into only two Kinds, *viz.* Angels or *Devils*; in which vulgar and general, not to say foolish way of expressing it, I humbly conceive the self-wise World much mistaken. It is true it is a Speculation, and every one is at Liberty to think for themselves, and among them so am I; in which, tho' I have a better Opinion of my own Judgment than always to sacrifice it to vulgar Notions, and that too at the Price of my Reason; yet I have withal so little Pride, and so mean an Opinion of my own Thoughts, that I shall not venture to advance any thing, in a Case so exceedingly liable to Cavil and Exception.

TWO Places in Scripture speak of Angels in a different Style from the ordinary and usual way of understanding

derſtanding the Word. *Mat.* xviii. 10. ſpeaking of little Children, Chriſt ſays, that *in Heaven their Angels do always behold the Face of my Father which is in Heaven:* the other is *Acts* xii. 15. when *Peter* knock'd at the Door where the Diſciples were gather'd together, and they believing him to be in Chains, and in the Priſon, ſaid *it is his Angel.*

THE learned Expoſitors and Annotators extremely differ upon the Meaning of theſe Texts, and 'tis not my Buſineſs here to reconcile them. Some will have it to mean nothing but a kind of an Exclamation or Admiration; What can it be! is it an Angel! And of the firſt, about Children, they ſay it only intimates, that their Souls, when glorify'd, ſhall *always*, if they go away in Peace, *behold the Face of GOD in Heaven.*

OTHERS run out to an imaginary Scheme of Guardian Angels attending every Man and Woman while they are upon Earth; a Notion ſo uncertain, if granted, and that has ſo many Difficulties to reconcile, before it can be believed, that 'tis much better to leave it where it is, and which I ſhall explain preſently a much eaſier Way.

NOW, I ſay, 'tis not my preſent Buſineſs to reconcile theſe diſtant and claſhing Opinions, at leaſt not in this Work. I have ſtarted a Queſtion; poſſibly my Opinion is with the affirmative, at leaſt I think it poſſible, and that it is Rational to believe it; perhaps I may name you as improbable a Notion, and much more inconſiſtent with the Chriſtian Religion, which yet Philoſophy bids us call rational, and directs us to believe.

HOW are we put to it to form Inhabitants for the Planetary Worlds: Philoſophy ſays they are habitable Bodies, ſolid, opaac, as this Earth, and we will have them be inhabited alſo, whether it be with or without, for or againſt our Reaſon and Underſtanding; 'tis no Satisfaction to them, or will it

ſtop

ſtop their Cavils, to ſay 'tis not Fact; that they are not habitable; that both *Saturn* and *Jupiter* are uncomfortably dark, unſufferably cold, would congeal the very Soul (if that were poſſible) and ſo are not habitable on that Account; that *Mercury* and *Venus* are inſufferably hot, that the very Water would always boyl, the Fire burn up the Vitals; and that, in ſhort, no human Creatures could ſubſiſt in ſuch Heat: But this is not ſatisfactory neither; but rather than not have all thoſe opaac Worlds be inhabited, and even their *Satellites* or Moons about them too, they will have God be obliged to create a Species of Bodies ſuitable to their ſeveral Climates.

In *Saturn* they are to live without Eyes, or be a Kind ſo illuminated from their own internal Heat and Light, that they can ſee ſufficiently by their own Beams.

In *Jupiter* there muſt be another Kind, that can live in Twilight, and by the Reflection of its own Moons, and ſubſiſt in continued Froſt.

In *Mercury* the Species muſt be all Salamanders, and live in the continued Fire of the Sun's Beams, more intenſe than what would be ſufficient to burn all our Houſes, and melt our Copper, Lead, and Iron in the very Mines; ſo the Inhabitants muſt be of a Kind better able to bear the Fire than thoſe Metals, and would ſtill live tho' they were continually calcining if not vitrifying into Glaſs.

In *Venus* the Heat would boil the Water, and conſequently the Blood in the Body, and a Set of human Bodies muſt be form'd that could live always in a hot Bath, and neither ſweat out their Souls, or melt their Bodies.

In *Mars*, ſo very dry in its Nature, no Vegetables or Senſatives could ſubſiſt that we have any Notion of, for want of Moiſture; and the Men that liv'd there muſt be dried up ſufficiently for pulverizing on any ſuitable Occaſion, I mean human Beings, and of our Species.

Now

Now if God must not be supposed to have created so many habitable Bodies without peopling them, and that it would reflect upon his Wisdom to lay so much of his Creation waste; that all the Planets should seem to be made for nothing but to range about the Waste as a kind of dark Inhabitants; of no use but to shine a little, and that with but borrow'd Beams too, upon this little Point called Earth, where only a Set of Rationals can exist; I say, if this must not be supposed, but on the contrary there are certainly People of one Kind or another in all those Bodies, let the Trouble of making them be what it will; if this be the Case, and that this must be believed in spight of so many Difficulties and Inconsistencies; then allow me to argue a little upon the following Enquiry.

WHY may I not as well suggest, and that with every jot as much Probability, that there are, or at least may be, a certain Number of appointed Inhabitants in the vastly-extended Abyss of Space, a kind of Spirits (other than the Angels good or bad, and other than the unembodied or uncased Souls of Men) who dwell in the invisible World, and in the Vast *No-where* of unbounded Space, of which we can neither say what it is, what it contains, or how determined: That Great Waste, of whose Extent 'tis hardly possible even the Soul itself can conceive, and of which all the Accounts we give, and Guesses we make, are so remote, look so Enthusiastic, so improbable, and so like impossible, that instead of informing the ignorant Part of the World by it, we only arm them with Jest and Ridicule, and resolve them into incurable Unbelief; depending that what it is not possible to Conceive of, is not possible to Be.

Now is this immense Space indeed a Void? is it all a Waste? is it utterly desolate? or is it inhabited and peopled by the Omnipotent Maker, in a manner suited

ſuited to his own Glory, and with ſuch Inhabitants as are ſpirituous, inviſible, and therefore perfectly proper to the Place?

I MUST needs ſay, 'tis much more rational to ſuggeſt this to be, than to bring out a Species of human bodies to live in the Intenſe Heat of *Mercury*, or the acute Cold of *Jupiter* and *Saturn*. The latter is agreeable to the general Underſtanding we all have of ſpirituous Beings: We are well aſſured there are ſome always there, and that they can very well ſubſiſt there; that the Place is ſuitable to them, and that there are Spirits of ſome Kind or other; and why not ſuch as we ſuggeſt?

IT remains then only to examine what Communication theſe Spirits have with us, whether they are or are not able to hold Converſation with us, and whether they really do converſe familiarly with us, yea or no?

IF it ſhould be granted that there are ſuch Spirits in Being, and that they paſs and repaſs, exiſt, and have Egreſs and Regreſs there; that they inhabit, as a certain bombaſtic Author has it,

Thro' all the liquid Mazes of the Sky;

I ſay, if this ſhould be granted, then it remains that here is a fourth Species that may aſſume Shapes; for Spirits may do that, and may appear among us, may converſe with our embodied Spirits, and from thoſe we may receive abundance of additional Intelligence from the World of Spirits, whether by Dream, Viſion, Appearance, or any ſuperior way, ſuch as to them in their great Knowledge of things ſhall ſeem meet. To ſpeak as diſtinctly of this nice Part as I can, admit me to explain my ſelf a little.

IF we grant that Spirit, tho' inviſible in it ſelf, may aſſume Shape, may veſt it ſelf ſo with Fleſh and Blood, that is ſeemingly, ſo as to form an Appearance,

pearance, then all Spitit may do it; ſince we have no Rule given us by which we may diſtinguiſh Spirits one from another, I mean as to their actings in the Capacity of Spirits: We may indeed, as I have ſaid already, diſtinguiſh them by the Effect, that is to ſay, by the Errand they come on, and by the manner of their Operations, as whether they are good or evil Spirits; but not by their Nature as Spirit. The *Devil* is as really a Spirit, tho' a degenerated, fallen, and evil Spirit, I ſay, he is as much a Spirit to all the Intents and Purpoſes of a Spirit that we are capable to judge of, as an Angel; and he is called the evil Spirit; He has Inviſibility, and Multipreſence, as a Spirit has; he can appear tho' the Doors be ſhut; and go out, tho' bolted and barr'd in; no Priſon can hold him, but his laſt eternal Dungeon; no Chains can bind him, but the Chains faſten'd on him by Heaven, and the Angel of the bottomleſs Pit; no Engine or human Art can wound him; in ſhort, he is neither to be ſeen, felt, heard, or underſtood, unleſs he pleaſes; and he can make himſelf be both ſeen and heard too, if he pleaſes; for he can aſſume the Shape and Appearance of Man or Beaſt, and in theſe Shapes and Appearances can make himſelf viſible to us, terrify and affright us, converſe in a friendly or in a frightful manner with us, as he thinks fit; he can be a Companion and Fellow-Traveller in the Day, an Apparition and a horrible Monſter in the Night: in a Word, he can be among us, and act upon, and with us, viſibly or inviſibly as he pleaſes, and as he finds for his purpoſe.

Now if he does, and can do thus, meerly as he is a Spirit, and by his ſpiritual Nature, we have a great deal of Reaſon to believe, that all Spirit may do the ſame; or at leaſt I may ask, Why may not all Spirit do the ſame? and if there are any Kinds of

of Spirit, as is not improbable, beſides thoſe we have hitherto conceiv'd of, they may be reaſonably ſuppoſed to be veſted with the ſame Powers, and may exert thoſe Powers in the ſame or a like manner.

If any Man asks me how I make out the Probability of theſe differing Species of Spirits? I anſwer as above, by this, That it appears there are inviſible Operations and a ſecret Converſe carried on among Men from the World of Spirits, where-ever that is, which cannot, at leaſt to our Underſtandings, be ſuppoſed to be the Work either of thoſe particular or proper Angels which reſide in Heaven, or the infernal Angels either; that theſe Spirits, or if you pleaſe to call them Angels, appear and converſe for Good, and therefore may not be ſuppoſed to be the *Devil*, or from the *Devil:* It is ſaid indeed, that they act by a viſible kind of Reſtraint, in doing Good with a ſort of an Imperfection and manifeſt Debility; ſo as ſometimes to act, as it were, to no purpoſe, being not able to make the Good they aim at effectual, and therefore cannot be from Heaven, the Fountain of Good; who, as he is Good, ſo he is infinitely able to do all the Good that he appears willing to do: But this, I think, confirms rather than confutes my Opinion; for, it proves them to be ſent, and under particular Commiſſion; it only ſuggeſts, that 'tis probable there are Spirits who may be more confin'd and reſtrain'd in their Power of acting, ſome than others, and this is not at all inconſiſtent with the Nature of the thing.

The great, and perhaps the ſtrongeſt Argument which our learned Men produce for the Credit of their new Philoſophy is, that by this they can the better ſolve the Difficulties of ſeveral other *Phœnomena*, which before were hardly intelligible, or at leaſt which they could not account for any other way.

In like manner, tho' the Certainty of my Suggestion cannot be arrived to, or supposing it cannot, and that at best it is but a Speculation, scarcely can be called an *Hypothesis*, and that no Evidence can be given for it, yet this must be said of it, that by this Notion we may solve several other Difficulties which we cannot understand any other Way: *such as*,

FIRST, How it is, and from whence, or by whose Agency we frequently receive such kind Notions of Good or Evil as 'tis certain we do, and yet without receiving any farther Assistance, which perhaps it is not in the Power of the kind Informer to give us, either for the avoiding or embracing the Evil or the Good which they give us Notice of?

What can it be that communicates these approaching distant things, and which it is so much our Interest and Concern to know? If it were an evil Spirit, I mean a *Devil*, as I have said above, he would never concern himself so much for our Benefit, seeing he is known to will our Ruin to the utmost of his Endeavour, and to wish us to fall into all possible Mischief and Disaster.

On the other hand, it cannot be from Heaven or from the Angels; for the Works of God are all, like himself, perfect, and he would not so far dishonour his Messengers, as to allow them, nay to send them (for they could never come unsent) to give us Notice of Evil, and yet take it out of our Power to avoid it; or to foretell good things at hand, and then give us no Power to embrace them, or to lay hold of them; and it would neither consist with the infinite Goodness, or with the infinite Justice, to do thus by his Creatures.

Besides, 'tis a kind of incongruous acting, unworthy of the supreme Power, unworthy an Angel's appearing; it rather shews that it is the Pro-

duct of ſome intelligent Being, who tho' it means Good, and has a beneficent Nature that would contribute to our Safety and Proſperity if it could, yet is under ſome Limitations of its actings, is not able to proceed in the Good it has attempted, that can juſt do us ſo much Service as to give us Notice of what may await us behind the dark Curtain of Futurity; but has no Power to go any farther, or to give any Aſſiſtance to us in purſuing proper Methods for our Deliverance; no, not ſo much as to give Directions, much leſs Powers to act; as a Child diſcovering a Fire begun in a Houſe, may cry out and alarm the Family, but is able to do no more, no not ſo much as to tell them whereabout it is, or which way they ſhould go about to eſcape from it, much leſs to quench or prevent it.

These imperfect Notices, I ſay, ſeem to proceed from ſome good and kind Being, which is near us, exiſting, tho' out of our Knowledge, yet not ſo remote, but that it is in Condition to ſee and know things good or evil, which tho' approaching, is yet out of our View, and which, if we could take the ſilent Hint, it might be infinitely for our Advantage, but is able to do no more.

Now, if ſuch Notices, whether to the Mind by Dreams when aſleep, or by waking Impulſe, or by Voice, or by Apparation; if they were from Heaven they would never be ſo imperfect and unaſſiſting; we cannot ſuppoſe Heaven would concern itſelf to give us Notices of Danger impending, of Enemies lying in wait, of Miſchiefs approaching, and would then leave us to fall into the Snare by an unavoidable Neceſſity.

As to what theſe Spirits therefore are, where they reſide, what Circumſtances they are in, and how they have acceſs to our Underſtandings, I acknowledge the Difficulty to be great, and do not pretend to enter upon it here; that they may ſometimes appear is not improbable: But I hope I may ſay,

that all Apparitions are not the *Devil*, nor yet may they be Angels immediately from Heaven, for many Reasons.

FIRST, From the Meanness of the Occasions, I mean of some of the Occasions, on which these things happen. That there are Angels sent from Heaven on particular Messages and Errands, to fulfil the Mind and Will of their Maker and Sovereign, all Men must grant; I have already prov'd it, and abundance of Examples may be given of it, besides those already named; but we never find those Angels coming upon trifling Errands, and for things of mean Import. *The Angel of the LORD* appear'd to *Gideon* at the Threshing-floor, to summon him to the Deliverance of the whole Nation of *ISRAEL*: *The Angel of the LORD* appear'd to *David* with his drawn Sword, threatning Destruction to *Jerusalem*: The *Angels* appear'd to the Shepherds to signify the Birth of *CHRIST*; as an *Angel* had done to the Virgin to salute her, and tell her what great a Work was to be wrought in her: *Angels* appear'd to minister to *CHRIST* after his Temptation in the Wilderness; and an *Angel* appear'd strengthening him in his Agony, and Angels have appear'd on many other such eminent Occasions; but not except such Occasions were eminent, and that particularly so.

But here you have an old Woman dead, one that, it may be, has hid a little Money in the Orchard or Garden; and an Apparition, is suppos'd, comes and discovers it, by leading the Person it appears to, to the Place, and making some Signal that he should dig there for somewhat; or a Man is dead, and having left a Legacy to such and such, the Executor does not pay it, and an Apparition comes and haunts this Executor 'till he does Justice. Is it likely an Angel should be sent from Heaven to find out the old Woman's earthen Dish with thirty or forty Shillings in it? or an Angel should be sent to harrass

harraſs this Man for a Legacy of perhaps five or ten Pounds? and as to the *Devil*, will any one charge *Satan* with being ſollicitous to have Juſtice done? they that know him at all, muſt know him better than to think ſo hardly of him.

WHO then muſt it be? and from whence? To ſay it is the Soul or Ghoſt of the departed Perſon, and that he could not be at reſt, 'till the injur'd Perſon be Righted, is advanc'd upon no Principle that is agreeable to the Chriſtian Doctrine at all; for if the Soul is happy, is it reaſonable to believe that the Felicity of Heaven can be interrupted by ſo trivial a Matter, and on ſo ſlight an Occaſion? if the Soul be unhappy, remember the great Gulph fix'd; there is no room for us to believe that thoſe miſerable Souls have any Leiſure or Liberty to come back upon Earth on an Errand of ſuch a Nature.

IN a word, there is nothing but Difficulty in it on every ſide: Apparitions there are, we ſee no room to doubt the Reality of that Part; but what, who, or from whence, is a Difficulty which I ſee no way to extricate our ſelves from, but by granting that there may be an appointed, deputed ſort of ſtationary Spirits in the inviſible World, who come upon theſe Occaſions, and appear among us; which Inhabitants or Spirits (you may call them Angels if you pleaſe) Bodies they are not, and cannot be, neither had they been ever embodied; but ſuch as they are, they have a Power of converſing among us, and particularly with Spirits embodied, and can by Dreams, Impulſes and ſtrong Averſions, move our Thoughts, and give Hope, raiſe Doubts, ſink our Souls to-day, elevate them to-morrow, and many ways operate upon our Paſſions and Affections; may give Intimations of Good or Evil; but cannot, thro' ſome unknown Reſtraint upon their Power, go any farther, ſpeak any plainer, or give the leaſt Aſſiſtance to us, no, not by Council or Direction to guide us or tell us how to act for our own Preſervation.

I AM told that theſe may be good *Angels* for all that, and that it is no juſt way of arguing, to ſay ſuch things are too trifling to ſend an Angel from Heaven upon ſo mean an Errand, and upon ſo inconſiderable an Affair; ſince we ſee Providence daily giving Teſtimony, not of its Government only, but of its Care and Concern, in and about the meaneſt Affairs of Life: and that the Scripture it ſelf frequently gives Examples of it, in his feeding the Ravens, taking care of the Sparrows, clothing the Graſs of the Field, numbring the Hairs of our Head, *&c.* So that Infinite is not limited or ty'd up, to or from any degree of acting. Nor is there any thing great, or any thing ſmall, but as God is ſeen in his leaſt Creatures, Inſects, Mites, and the like; ſo he is active in the moſt trifling Event: Nor does that Providence, who yet protects us in, and delivers us from Danger, always act alike, but as the Sovereignty of his Actings is not to be diſputed, ſo neither is his Wiſdom impeach'd by ſuffering Evil to fall upon Man, which the leaſt hint from his Light might have guided him to prevent.

I THINK this is the utmoſt that can be ſaid in the Caſe, and yet it does not reach us at all; for this is not the meaning of my Objection, no, nor is it the Subſtance of it; I am not ſpeaking of Providence concerning it ſelf in the Care of its Creatures, I acknowledge all that; but then this Providence acts in its own Way, and by its own inviſible Operations; nor is there any occaſion for the Agency of ſuch extraordinary Inſtruments, and therefore it may be, that Angels are never ſent as Expreſſes upon ſuch Things.

THE King or Government of a Nation may influence the whole Body of the People, at whatever Diſtance, by the Power of his Laws, directing the Magiſtrates, and the Inferior Officers, to act in the

the Name of the Supreme; and this is done without any Step out of the ordinary way of the Administration. But if any extraordinary Occaſion require, then a Meſſenger is diſpatch'd with particular Inſtructions, and ſpecial Power, as the particular Caſe may require.

So Providence, (which is, in a word, the adminiſtration of Heaven's Government in the World) acts in its ordinary Courſe, and in the uſual Way, with an univerſal Influence upon all Things, and nothing is below its Concern; but when extraordinary Things preſent, then the particular expreſs Meſſengers from Heaven, (*viz.* the Angels) are ſent with Inſtructions on that particular Affair which they are diſpatch'd about, and no other. And I may venture to ſay, theſe are never ſent upon Trifles, never ſent but on extraordinary Occaſions, and to execute ſome ſpecial Commiſſion; and this comes directly to the Caſe in hand.

In the next Place I demand, when cou'd it be ſaid, or what Example can be given, where an Angel from Heaven has been ſent to give any particular Perſon Notice of approaching Dangers, and at the ſame time left the Mind unalarm'd, and in a ſtate of Indolence, not capable of rouzing it ſelf up to ſhun and avoid the Danger threaten'd, or without Direction and Aſſiſtance to prevent or eſcape it; this is what I alledge is unworthy of the Divine Wiſdom and Goodneſs.

Look into all the Meſſages or Notices that have been given from Heaven on ſuch Occaſions, in all the Hiſtories of the Scripture, or almoſt elſewhere, and you will ſee the difference evidently. Take a few for Example.

Two Angels are ſent to *Sodom*, not only to deſtroy the City for its Wickedneſs, but to ſave *Lot*. Well, they come to him, they tell him what they are about to do, and that they are ſent to do it;

namely, to burn the City. This might have been enough; and perhaps, had it been notic'd to him by the Spirits I am speaking of, this had been all; and if *Lot* had not taken their kind Information, it had been his own Fault; nay, as it was, the Text says, *Lot* linger'd, and 'tis plain he left the City with a kind of Reluctance.

But the kind Messengers do not satisfie themselves with giving him the Warning, but they rouse up his Indolence. See *Gen.* xix. 12. *Hast thou any here?* any that thou hast a Respect for, or Interest in, bring them out of this Place. ver. 13. *We will destroy this Place.* There's a hint of the Danger approaching, and which is a wise Direction what to do, but this does not satisfie: the Man is not barely caution'd, and directed, but he is to be sav'd; and therefore the beneficent Hand is not content to allarm and counsel him; but, ver. 15. *When the Morning arose they hasten'd* Lot; they stirred up his unconcern'd Temper, Arise, *lest thou be consum'd in the Iniquity of the City*; and even this being not enough, for Lot linger'd still, and, as I said, seem'd loth to leave the Place; they as it were dragg'd him out; *ver.* 16. they laid hold of his Hand, and upon the Hand of his Wife, and upon the Hand of his two Daughters, and brought him forth, and set him without the City; and what is the reason of all this? the Words are express, *the Lord being merciful to him.*

The rest of the Story is well known: when they had brought him forth, they let him know he would not be safe even there; but adds, Escape for thy Life, look not behind thee: Nay, he tells him whither he should go, *ver.* 17. Escape to the Mountain lest thou be consum'd. Here was a Message like a Work of Heaven; here was the Warning of Danger, and Directions to take proper Measures for Deliverance, and those Measures pointed

ted out even to the very Place where he ſhould be ſafe.

TAKE another Place exactly like this, *Matt.* ii. 13. An Angel is ſent to *Joſeph* in a Dream, to warn him of the Danger attending the Holy Infant, then in the Virgin Mother's Arms: the Words are expreſs; HEROD *will ſeek the young Child to deſtroy him:* Does the bleſſed Notice leave *Joſeph* to ſleep on, to ſay 'tis nothing but a Dream? I don't ſee any Danger, I believe there's nothing in it; as is our Language often on ſuch Occaſions. No, no; This Meſſage was from Heaven, who never gives ſuch Notice of Evil, and then leaves us unallarm'd, undirected, ſupine and eaſie, 'till it falls upon us without Remedy; the Angel adds preſently, ARISE and *take the young Child and his* Mother, and *flee into* Ægypt, and *be thou there 'till I bring thee Word.*

THUS you ſee the Nature of the Divine Proceedings, the effectual manner of Notices from Heaven; the Danger is told, and then the Way to avoid it; and always with a haſting Allarm, Up, get thee out of the City; Ariſe, flee into *Ægypt*; and the like.

ANOTHER is in the Story of *Peter* in the Priſon: an Angel is ſent to deliver him, *Acts* xii. and what does the Angel do? a Light ſhin'd in the Priſon, and he ſmote him on the Side; this was to awaken and alarm him; this, and a Light to ſhow him the Way, was ſufficient to have put him upon trying to eſcape. But the Angel did not come ſo far to do his Work by Halves, but having awak'd him he goes on with his Work, and to perfect his Deliverance; ARISE QUICKLY *Peter*, and rais'd him up, and then made the Chains fall off from his Hands.

NOR yet had he done; *gird thy ſelf*, ſays the Angel, and *bind on thy Sandals*, or as we would ſay, put on your Shoes: ſtill *Peter* was at a loſs what to

do; then the Angel adds, *cast thy Garment about thee, and follow me.* Then he leads him through all the Wards, and opens the Iron Gate for him, and never left him 'till he had brought him out into the Street; nay, through one Street, that the Keepers should not know which way to pursue him.

THIS was an Appearance or Apparition to the Purpose; and such have been all those Transactions of Heaven, which have been under the Hands of express Messengers. You see all these three were done by Angels sent on purpose; *Peter* expresses it in so many Words, Acts xii. 11. *Now I know of a surety, that the* LORD *has sent his Angel, and hath deliver'd me.*

NOW let us see how it has far'd with those who have receiv'd Notices of approaching Danger from the invisible World, by the Hands of other Messengers.

JULIUS CÆSAR had several Hints given him of his approaching Fate; one particular Southsayer pointed out the very Day to him, namely, *the Ides of March*, but he had no Power to avoid his Fate. The kind Spirit that foreboded, and gave hints to him, that he was in Danger, as if contented with having done his part, left him to be murther'd. No Assistance given him to rouze up his Spirits to take the Alarm: He is not led by the Hand, and told, *go not into the Senate House*, as was done for *Lot*; *escape for thy Life.* The kind Monitor does not name the Traytors and Assassinators to him, and say *Brutus*, and *Cassius*, *Casca*, and others, wait there to kill you; as the Angel to *Joseph*, *Herod will seek the young Child to destroy him.*

AND on the other side, *Cæsar*, bold and unalarm'd, indolent, and having things not sufficiently explain'd to him; (and the good Spirit, as may be suppos'd, able to do no more for him;) goes on, enters the Senate House, mocks the Southsayer, and tells him the

the *Ides of March are come*, who ſharply return'd, *But they are not paſt*. In a word, neglecting his own Safety, and wanting a compleat Information, he goes into the Senate, and is murther'd.

JULIAN the Apoſtate is another Example: He had a thouſand ill Omens, as they call'd them, which attended him at and before his undertaking the *Perſian* War; ſuch as the dying of the Conſul *Julianus* of his own Name, the burning of the Temple of *Apollo*, and ſeveral other Accidents; and tho' he was the moſt ſuperſtitious of all the Heathen Emperors that were before him, and ſent to all the Oracles, to all the Augurs and Southſayers he could hear of, inſomuch that the Citizens of *Antioch* made a Jeſt of him for it; Yet he was ſo blinded by his Flatterers, or deluded by the Prieſts, who conſtrued the worſt and moſt portentous things, to mean the beſt Events; or, which is beyond it all, by the ſuperior Decree of an appointed Vengeance; that he went on and was kill'd in the very beginning of the War; the firſt Battel with the *Perſians* carried him off.

I MIGHT multiply Examples of the like kind, even on both ſides, and eſpecially on the laſt; but 'tis ſufficient; our own Experience will confirm it: ſecret Notices are daily given us of capital Dangers attending, and yet how do the moſt vigilant Obſervers of thoſe Signals, and the moſt eminent Omen-Hunters, even after thoſe Notices, ſit ſtill, and grow indolent? or elſe, amaz'd and bewilder'd, they ſay, I know there's ſomething a coming to me, ſome Miſchief attends me, I have plain Notice of it; but I don't know what it is, I can't tell what to do; I can do nothing to avoid or prevent it. And thus they fall into the Pit, as we may ſay, with their Eyes open, and in ſpight of the kind Spirit's beneficent Warning.

WHAT can this be? but because the Spirit, tho' really kind and beneficent, yet limited and impotent in Power, was able to do no more than to give the Hint, leaving the Person to his own Prudence to guard and direct himself?

I MIGHT add here what 'tis rational enough to suggest, *viz.* that Heaven in its infinite Wisdom and Goodness may have appointed these Good Spirits to give such Notices, yet allowing them to do no more, that the Mind of Man being duly alarm'd at approaching Evil, and believing something very fatal to him is at Hand; but seeing no kind Being directing what Methods to take for his Deliverance, or for escaping the impending Mischief, should turn his Eyes (at least) a little upwards, and call for Direction and Council from that Hand, who alone can both direct and deliver.

BUT hold! whither am I going? This looks like Religion, and we must not talk a Word of that, if we expect to be agreeable. Unhappy Times! where to be serious, is to be dull and grave, and consequently to write without Spirit. We must talk politely, not religiously; we may show the Scholar, but must not show a Word of the Christian; so we may quote prophane History, but not sacred; and a Story out of *Lucan* or *Plutarch*, *Tully*, or *Virgil* will go down, but not a Word out of *Moses* or *Joshua*.

WELL, we must comply however; the Humour of the Day must prevail; and as there is no instructing you without pleasing you, and no pleasing you but in your own Way, we must go on in that Way; the Understanding must be refin'd by Allegory and Enigma; you must see the Sun through the Cloud, and relish Light by the help of Darkness; the Taste must be rectify'd by Salts, the Appetite whetted by Bitters; in a word, the Manners must be reform'd in Masquerade, Devotion quick-

en'd

en'd by the Stage not the Pulpit, and Wit be brighten'd by Satyrs upon Senſe.

THIS Hypotheſis, of a new ſuppos'd Claſs of Spirits, would lead me into a great many uſeful Speculations; and I might remark with great Advantages from it, upon the general Indolence, which it is evident has ſo fatally poſſeſs'd our Men of Wit in this Age. To ſee a Fool, a Fop, believe himſelf inſpir'd, a Fellow that waſhes his Hands fifty times a-day, but if he would be truly cleanly, ſhould have his Brains taken out and waſh'd, his Scull Trapan'd, and plac'd with the hind-ſide before, that his Underſtanding, which Nature plac'd by Miſtake, with the Bottom upward, may be ſet right, and his Memory plac'd in a right Poſition; To this unſcrew'd Engine talk of Spirits, and of the inviſible World, and of his converſing with unembodied Soul, when he has hardly Brains to converſe with any thing but a Pack of Hounds, and owes it only to his being a Fool, that he does not converſe with the *Devil!* who if he has any Spirit about him, it muſt be one of theſe indolent Angels I ſpeak of; and if he has not been liſted among the Infernals, it has not been for want of Wickedneſs, but for want of Wit.

I DON'T wonder ſuch as theſe go a mobbing among thoſe meaneſt of mad Things call'd *Free-Maſons*; rough Cheats, and confeſs'd Deluſions are the fitteſt things to amuſe them. They are like thoſe fooliſh Fiſh that are caught in large Nets, that might get out at every Square of the Maſh, but hang by the Gills upon the meer Thread, and chuſe to hamper and tangle themſelves, when there is no occaſion for it, and are taken even in thoſe Snares that are not laid for them.

CHAP.

CHAP. V.

Of the Appearance of Departed Unembodied Soul.

I NOW come to the main and moſt diſputed Part of ſhadowy Appearance, *viz.* the Apparition of Unembodied Soul.

It is a material Difficulty here, and ought to be conſider'd with the utmoſt Plainneſs, (*viz.*) what we mean by *Unembodied Soul*; whether we underſtand Souls which have been encas'd in Fleſh, but being unhous'd are now moving about, in what State we know not, and are to be ſpoken of as in their ſeparate Capacity: Or whether there is any ſuch thing as a Maſs of Soul, as a learned but pretty much inconſiſtent Writer calls it, which waits to be embodied, as the ſuperior Diſpoſer of that Affair, (be that who or what he pleaſes) may direct.

This I confeſs is to me ſomething unintelligible, looks a little *Platonick*, and as if it were a-kin to the Tranſmigration-Whimſie of the Ancients; but if they would found it upon any thing rational, it muſt be upon the Suggeſtion mention'd above, *viz.* of a middle Claſs of Spirit, neither Angelick-Heavenly, or Angelick-Infernal: But Spirits inhabiting the inviſible Spaces, and allow'd to act and appear here, under expreſs and greatly ſtrain'd Limitations, ſuch as are already deſcrib'd, and of which much more may ſtill be ſaid.

But that I may clear up your Doubt as to the Part I am upon, I have added at the Head of this Section, the Word *Departed*, to intimate to you, that I am Orthodox in my Notion; that I am none of the Sect of Soul-Sleepers, or for impriſoning Souls

Souls in a *Limbus* of the Ancients; but that, in a few Words, by the Appearance of Souls Unembodied, I mean ſuch as having been embodied or impriſon'd in Fleſh, are diſcharg'd from that Confinement, or as I call it unhous'd and turn'd out of Poſſeſſion. For I cannot agree that the Soul is in the Body, as in a Priſon; but rather that, like a rich Nobleman, he is pleas'd to inhabit a fine Country Seat or Palace of his own Building, where he reſolves to live and enjoy himſelf, and does ſo, 'till by the Fate of things his fine Palace being over-turn'd, whether by an Earthquake or otherwiſe, is bury'd in its own Ruins, and the noble Owner turn'd out of Poſſeſſion, without a Houſe.

THIS Soul, we are told, and I concur in the Opinion, has ſometimes made a Tour back into this World; whether Earth, or the Atmoſphere of the Earth, call it where you will, and expreſs it how you will, it matters not much: Whence it comes, how far the Journey, how, and why it came hither, and above all, how it goes back again, and what thoſe various Apparitions are which counterfeit theſe Spirits: enquire within, and you ſhall know farther.

THAT the Unembodied Souls of Men Dead, as we ſay Departed, have appeared, we have affirm'd from the Authority of the Scripture; which I muſt allow to be an authentick Document, whatever the Reader may pleaſe to do; 'till a Hiſtory more authentick, and of better Authority may be produc'd in the Room of it.

AS to the Appearance of *Samuel*, rais'd by the Witch, I deſpiſe it, as it is offer'd in the Capacity of a Soul, much more as the Unembodied Soul of *Samuel*; which tho' it might have been caus'd to appear, as the Sovereign of all Spirits, with whom the Soul of *Samuel* is at Reſt, had thought fit; yet could no more be ſummon'd from that Reſt, by the

the Conjuration of an old Witch, than the *Devil* could fetch it out of Heaven by Force. Nor was it likely that God, who refus'd so much as to speak to that abandon'd Prince, whom he had so righteously rejected, and that would answer him neither by *Urim*, or by *Thummim*, that would neither hear his Prayer, or accept his Offering, would hear a Witch, a Creature likewise sentenc'd to Death by his own righteous Law, and send *Samuel* at her Infernal Paw-wawing from Heaven, to tell *Saul* that tomorrow he should be cut in Pieces by the *Philistines*; there seems to be no Consistency at all in it, no, none at all.

The Appearance of the Thing call'd *Samuel*, was, in my Opinion, neither more or less than a Phantasm or Spectre, which (as the *Devil* is allow'd to do) might personate the old departed Prophet, and who, at the Witch's Summons, and by Heaven's Permission, came up to pronounce the dreadful Sentence upon *Saul*, and let him see what was the Effect of his forsaking God, and rejecting his Prophet *Samuel*. And thus it might be allow'd also to speak in the first Person of the Prophet, as it did; nor do I say, or think, as some do, that it was the *Devil* in *Samuel*'s Likeness; if it had, 'tis not likely the old Woman would have been so frighted as to cry out, seeing she was better acquainted with the *Devil*, than to be surpriz'd, if it had been her old Familiar.

But she saw something she did not expect, and perhaps had never seen before; for she tells the King, she saw Gods ascending out of the Earth; by which I cannot but understand, she saw some of those Spirits which I have mention'd, which are not Infernal, and who might foresee what the *Devil* himself cannot; for I have no reason to believe that Satan knows any thing of Futurity.

If it be asked here, by what Authority the Witch could bring up one even of these Spirits; that indeed may be difficult to answer, other than thus, that it might be as *Balaam* was over-rul'd to bless, when he intended to curse; and that at her Call, and to pronounce the approaching Fate of *Saul*, and *Israel* with him, she might be over-rul'd, and so call'd up, or call'd in, a good Spirit instead of the *Devil*.

As for the Spectre's speaking in the Name of *Samuel* in the Scripture, and the Text representing it as if it were really *Samuel* himself, 1 Sam. xxviii. 15. *And* Samuel *said to* Saul, *why hast thou disquieted me, to bring me up?* I take it to be an Expression *ad Hominem*, to the common Understanding, and to be understood as all Allegorick or Figurative Expressions are understood; and it no more proves that it was *Samuel*, and is no more to be taken litterally, than the other Words in the same Verse are to be litterally understood.

1. *WHY hast thou disquieted me?* as if it was in *Saul*'s Power, by the Conjurations of an abhorr'd condemn'd Limb of the *Devil*, a proscrib'd Witch, to disquiet the departed Soul of *Samuel*; the Meaning is no more than this, What is your Business with me, what do you trouble me for? You that despised me, and acted contrary to all my Directions, and would go on in your Perverseness in spite of me, and of all I could say to you; what do you come to me for, now I am dead?

2. *TO bring me up?* intimating that *Samuel* was below, or was called *ab Inferis*; which is contrary to Reason as well as Religion, and neither consists either with our Notion, or any body's else, except it be the Soul-sleepers, who tell us, the Soul sleeps with the Body in the Grave 'till the Resurrection; and if so, then must the old Woman have had Power to awake him whenever she pleas'd.

UPON the whole, it seems this Woman was a Witch of some Eminency, and had more than ordinary Power in her way. For when *Saul* applies to her, she asks him, Whom shall I bring up? intimating that she was able to bring up who she would, either from *Heaven* or *Hell*.

THIS Boldness plainly infers, that she had no Power at all, but this; that being a Witch, and one that had a Familiar Spirit, she could cause her Familiar or Devil, call it what we will, to appear and personate who she pleas'd to name. For why should not the *Devil* be as able to dress himself up like one dead Person, as another? and why not appear as well in the Shape of a dead Man, as of a living One?

SO that to me there is no more Difficulty in his Dressing himself like *Samuel*, than there was in calling himself so, or than speaking in the first Person of *Samuel*, as above; Why disquiet ME, and why bring ME up? All that seems inexplicable in it is, how he should be able to tell *Saul* what should happen, *(viz.)* that GOD would deliver *Israel* into the Hands of the *Philistines*, and him *(Saul)* with them, and that to-morrow he should be with him; that is, among the Dead, should be killed in the Battel. This indeed has something difficult in it, because the *Devil* is not allow'd to be a Prophet, or able to predict what is to come. But these things may be all answer'd by the Story of *Balaam*, where the wicked Creature, tho' a Wizard, and a Conjurer, yet was directed, not only to bless *Israel* in spite of all the Gifts and Rewards that the King of *Moab* offer'd him, but was enabled to prophesy of Christ, and foretel the glorious appearing of the Messiah; Numb. xxiv. 17. *I shall see him but* not now, *I shall behold him but* not nigh; *There shall come* a Star *out of* Jacob, *and* a Scepter *shall arise out of* Israel; and again, *out of* JACOB *shall come he that shall have Dominion.* This was a plain and direct Prophecy of

of Christ, who is call'd in the *Revelations* the Morning-Star; and yet this *Balaam* was a Witch, a Dealer with an Evil Spirit, and receiv'd the Wages of Unrighteousness.

THE next Testimony which we find in sacred History, of the Reality of Apparitions, as it respects the Souls of departed Persons, is the Appearance of *Moses* and *Elias* with *Jesus Christ* in the Mount, at his Transfiguration; they not only were there, really and personally, in their Habits, and so as to be known to the Disciples, but they appear'd talking with Christ; so that it was a Perfect and Compleat Apparition, (*viz.*) the particular Persons appearing, and known by the Persons to whom they appear'd, *Mat.* xvii. 3. And in another Place, the manner of the Apparition is describ'd, as also what they talk'd of, *Luke* ix. 38. *Who appeared in Glory, and talk'd of his Decease, which he should accomplish in* Jerusalem.

THIS is so plain and unquestionable an Appearance of departed Souls, that they who dispute it, must not only doubt of the Divinity of Scripture, but must dispute its being an authentick History; which its Enemies will hardly deny.

WE have yet another Testimony, and this is as positive and express as the rest; Matth. xxvii. 52. *And the Graves were opened, and many of the* BODIES *of the Saints which slept* AROSE, *and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many.*

THIS is a remarkable Place, and would admit of a long Exposition; but I must not preach, and if I might, I am no Annotator; as far as it is to my present Purpose, *the Bodies arose*, that was extraordinary; but that their Souls were also with their Bodies, is not to be douted, at least by me; for I have no Notion of the Body walking about without the Soul, nor do we ever read of bodily Apparitions.

An Apparition is vulgarly call'd by us a Ghoſt, by our Northern People a *Gheſt*; now the Ghoſt is a Spirit, and the Apparition of a Spirit has ſome Senſe in it; the Spirits alſo aſſuming a Shape or Body, whether Real, or in Appearance only, has ſomething in it to be talk'd about; but the Apparitions of Body, moving, appearing, walking, or whatever we may call it, without Soul or Spirit, is what was never heard of, and ſcarce ever ſuggeſted.

It may be obſerv'd, that thoſe Apparitions quoted from the Scripture, are not Apparitions in Viſion; Dreams in the Night, or ſuppoſed Appearances only, but plain, open, day-light Viſions; the former would not be to my purpoſe at all. Theſe were Apparitions that were ſpoken to, and converſed with; and this is a Proof of what I alledge, *viz.* that Spirits Unembodied may appear, may reaſſume humane Shape, their own former Likeneſs, or any other, and may ſhow themſelves to the World, or to as many Perſons as they pleaſe.

The Difficulties which attend this are not a few, tho' none of them deſtroy the thing it ſelf; as (1.) Whether the Souls of good or bad People unembodied, are really in a State or Condition for ſuch an Appearance? and whether it conſiſts with the juſt Notions we ought to have of the unalterable State? I mean ſuch Notions as conform to the Scripture, which, if the Parable of the rich Man and *Lazarus* be a juſt Repreſentation of it, ſeems impoſſible to be, except on ſuch an extraordinary Occaſion as that of our Saviour's Transfiguration and Reſurrection; that is, by Miracle.

LAZARUS, ſays the Text, was, upon his Death, carried by the Angels into *Abraham*'s Boſom; the rich Man died, and in Hell he lift up his Eyes. That this is ſuppos'd to be immediately, is evident, becauſe the rich Man ſpeaks of his Brethren that were then alive: If he was not carried thither immediately,

mediately, he would certainly not have been carried there at all 'till after the Great *Audit*; ſo that it was plain he was there preſently after his Death: and that *Lazarus* was carried immediately to Heaven is evident alſo; becauſe the rich Man is brought in ſeeing him there, and deſiring he may be ſent to him.

To ſay this is but a Parable, is to ſay what may be granted without Prejudice to the Point in hand. For as it is a Parable, it would not have been appoſite, if it had not repreſented things as they were really to be; it would have been a Deluſion, and brought to deceive; whereas it is a Parable of our Lord's own bringing, and all thoſe Parables that Chriſt uttered, were the moſt perfect Repreſentations and Illuſtrations of the things which they were brought to ſet forth; nor is any one of them lame in their Alluſions, but inſtructive in every Article; as the Parable of the Prodigal Son, for Example, and the Parable of the King making a Marriage for his Son, and ſo of the reſt. And why muſt this alone be lame, and unapt for the purpoſe?

If then this Parable is ſuited to repreſent the State of the Souls of the Departed, thoſe Souls then can no way be concern'd in the Apparitions which we are ſpeaking of; except as is before excepted, *viz.* on ſuch extraordinary Occaſions, as that of our Saviour above muſt be acknowledg'd to be.

If then, neither the Souls or Spirits of the Bleſſed or the Curſed, the Happy or Miſerable, the Sav'd or the Condemn'd, are concern'd in thoſe Appearances, who then are theſe Inhabitants of the inviſible World? What are they that conſtitute and poſſeſs this World of Spirits, ſo much talk'd of? And if the immenſe Spaces are taken up, if they are peopled by any ſpirituous Creatures, if any thing but Stars and Planets range through the *empty Place*, as *Job* calls it, *Job* xxvi. 7. what are

they, and what are the Spirits that inhabit thoſe Worlds?

THERE muſt certainly be a World of Spirits, or of Spirit, from whence we receive the frequent Viſits in Publick, and the frequent Notices in Private, which are ſo perceptible to us, and which we are ſo uneaſy about: if they are neither good Spirits or bad, if they have neither Power to do us Good or Hurt, as I ſee a great deal of Reaſon to believe, then we have not ſo much Reaſon to be terrified about them as we generally are: but of that hereafter.

As to the Locality of the *Devil*, and his Appearance, that indeed is another Article, and he may, *as is ſaid already*, cover himſelf with what Shapes, human or brutal, he pleaſes; but then this would bring all Apparition to be by the Appearance of the *Devil*, and all the Empire of the Air to be poſſeſs'd by him; which I cannot grant: Particularly, becauſe, as I ſaid, ſome of theſe Apparitions come of good Errands, to prevent Miſchief, to protect Innocence and Virtue, and to diſcover Injury, Injuſtice and Oppreſſion; all which are things very much out of the *Devil*'s way, remote from his Practice, and much more remote from his Deſign: The Spirits I ſpeak of muſt be of a higher Original; they muſt be Heaven-born, of the glorious Original of angelick Species; and as all things are known by their Conſequences, ſo they are known by their Actings; they do Heaven's Work, are under his immediate Government and Direction, and are honour'd with his ſpecial Commiſſion; they are employed in his immediate Buſineſs, namely, the common Good of his Creature Man: They that *do* Good, demonſtrate in the beſt manner that they *are* good.

So that every way we ſhould meet with ſome Difficulty in this Caſe, unleſs ſolv'd, as I ſaid before, by

by the denominating another Clafs of Spirits neither immediately celeftial, or at all infernal; neither embodied, or that have been embodied, or that fhall ever be embodied.

IT cannot be expected I fhould defcribe what thefe are, and in what Condition; it is fufficient that I only fay Such may be there, and that they may be fuch as he thinks good to place there who made that empty Place; I may as well ask the Enquirer what fort of Inhabitants they are who poffeffs the Moon or any of the Planets, and whether they dwell in a State of Innocence, or have contracted Guilt; and if the latter, whether there is a glorious Eftabliffhment of Redemption, and a Covenant of Life granted for them, as there is here, by the Purchace and Merit of a Saviour?

IT is no fair Queftion to ask me a Demonftration for an *Hypothefis*; or is it reafonable to tell me they will not believe it, becaufe I cannot prove the Affirmative of what I do not affirm. I advance the Probability, and fay, that it is the more Probable, becaufe (as they fay of the new Philofophy) by this we can folve feveral other *Phænomena*, which we cannot otherwife account for; and I alledge it is much more probable and more rational to fuggeft it, than it is that the Planets fhould be inhabited, for which 'tis certain that God muft have created a new Species of Creatures, or that none can dwell there.

THE Waffe or the empty Space, *as Job calls it*, is full of Spirits; I believe that may be taken for granted: they are placed there, *if they are there*, by the powerful Hand of the Creator: there is no Philofophy can be pleaded againft the Place being habitable; whereas the Objections againft the Planets being habitable are unanfwerable, but by the Abfurdity of bringing Almighty Power in to create feveral new Species of Creatures, fome to live in

Fire, ſome in Froſt, ſome in all Darkneſs and Ice, ſome in boiling Waters and ſcalding Air.

THE Inhabitants which I ſuggeſt are created for the Regions of the inviſible World, are Spirits, inviſible Subſtances, Bodies without Body, ſuch as are proper for the Expanſe in which they live, and eligible for us to conceive of; and tho' we cannot graſp a Spirit with our Hands, feel it and ſee it, yet we can in ſome manner conceive of it. But, for the planetary Inhabitants, we cannot account for them to our ſelves or any one elſe, nor can we conceive any thing of them that we can ſay is probable or rational

IS it at all irrational to ſuppoſe, or improbable to be, that God may have made a Degree of Angels or of miniſtring Spirits (whether they are angelick, or of other Species is not for us to determine) who may be of a differing Degree, appointed for a differing Reſidence, and to different Employments from the ſuperior Angels, for a Seaſon?

AS there are different Degrees of Glory in Heaven, Stars of different Magnitude and Luſtre in the Firmament, ſo may there not be Angels or Spirits of differing Quality and Degrees of Power and Favour? why elſe are they called *Thrones, and Dominions, Principalities, and Powers*? they are all Titles of Honour given to the Angels in the Scripture, *Eph.* i. 21. and vi. 12. If there be ſeveral Titles, there muſt be ſeveral Degrees.

THERE can be no Superior, if there are no Inferior; what can we underſtand by Thrones and Principalities in Heaven, but Degrees of Angels? Beſides, what do we underſtand by *Angels* and *Arch-Angels?* 1 *Theſſ.* iv. 16. *ſhall deſcend with the Voice of an Arch-Angel:* and again, *Jude* ver. 3. *Michael the Arch-Angel.*

IF there are Angels which are not Arch-Angels, but of an inferior Degree; ſo there may be alſo different Degrees among the Angels which are not Arch-Angels; and ſome of theſe may be appointed their Reſidence in the Air or Atmoſphere of this World, (Earth) or within the Compaſs of this particular Solar Syſtem, (for I allow there may be ſeveral like Syſtems.)

THUS thoſe that will ſuppoſe theſe Appearances to be of none but Angels, I ſhall not contend at all with them: I exclude no Species of Spirits, but the departed unembodied Souls of Men: I have allowed Apparitions to the *Devil* himſelf upon his own wicked and proper Occaſions. I only cannot grant, that becauſe God can, therefore he does employ him, upon his own gracious and beneficent Orders to his Creature; This muſt at leaſt ſeem to bring Providence to a Neceſſity of employing him for want of other Officers, which I think is highly detracting, and diſhonouring of the divine Majeſty, as if he was oblig'd to employ the *Devil*, as we ſay, for want of a Better.

BUT excluding Satan, I think God does not want Agents; he has apparently poſted an Army of miniſtring Spirits, call them Angels if you will, or what elſe you pleaſe; I ſay, poſted them round this *Convex*, this Globe the Earth, to be ready at all Events, to execute his Orders and to do his Will, reſerving ſtill to himſelf to ſend expreſs Meſſengers of a ſuperior Rank on extraordinary Occaſions.

I MAKE no queſtion but theſe are the Angels which carried away *Lazarus* into *Abraham*'s Boſom, I mean which are ſuppoſed to do ſo.

I DOUBT not, theſe are the Angels of which Chriſt ſays, his Father, if he had pray'd, would have ſent him *more than* twelve Legions for his Guard.

TO ſay it is not to be expected God ſhould cauſe ſuch an Hoſt of glorious Spirits to attend on

this little Point the Earth, and this despicable Species called Man, would be but to oblige me to say, What may not God be supposed to do for that Creature whom he *so lov'd* as to send his only begotten Son to redeem? So at least that Question is fully answer'd.

Now, these Spirits, let them be what they will, and call them Angels if you please, I conceive these are they whose Appearances give us so much Difficulty to solve: These may, without any Absurdity, be supposed capable of assuming Shape, conversing with Mankind, either in the ordinary or extraordinary Way, either by Voice and Sound, tho' in Appearances and borrow'd Shapes; or by private Notices of things, Impulses, Forebodings, Misgivings, and other imperceptible Communications to the Minds of Men, as God their great Employer may direct.

Nor are these Notions of them at all absurd or inconceivable, tho' the Manner how they act may not be understood by us: 'Tis but Soul conversing with Soul, Spirit communicating to Spirit, one intellectual Being to another, and by secret Conveyances, such as Souls converse by.

Neither is the Apparition of these Spirits any Absurdity; these may be intimate with us, appear to us, be concerned about us, without any thing unintelligible in it: Why may not one Spirit be so as well as another; and one Kind or Species of Spirits as well as another?

If these are innocent, good-meaning, and beneficent Spirits, why may it not consist with the Wisdom and Goodness of God to suffer such to be conversant with Men, and to have Access to the Spirits embodied; as well as to allow the *Devil* and evil Spirits to converse so among us to our Hurt?

But let me give one Caution here, and enter my Protest against the Power, or Pretences to the Power, of raising, or as 'tis call'd, bringing up these

Spirits

Spirits. To call them, and ſummon them up for Intelligence of human Affairs, and this by Magick and Conjurations, which we vulgarly and juſtly enough call the *Black Art*; I cannot allow this Part of Science to have any Influence upon, or Command over, any good Spirit: But that, as the *Witch* of *Endor* obtain'd of the *Devil* to perſonate the old Prophet *Samuel*, and appear in his Shape, ſpeak in his Name, and act the Prophet in Maſquerade; ſo theſe *Men of Art* may bring the *Devil* to mimick a good Spirit, call himſelf an Inhabitant of the World of Spirits, and ſo delude Mankind, as he does in almoſt every thing he ſays to them; But he cannot really call up one of theſe independent free Spirits, who are perfectly out of his reach where-ever they are; and whoſe angelick Nature places them above, not under him, or at his Command.

SATAN is a conquer'd, ſubdu'd Enemy; and theſe indeed were his Conquerors, and are ſtill his Terror; He abhors them, and hates them, and flees before them: And what if I ſhould ſay they were placed in this Situation, (namely, in the inviſible Regions near and about this World) for this very Reaſon, *viz.* to keep under this Arch-Enemy and Rebel? as a conquering Prince having obtained a glorious Victory over a powerful Rebel, tho' he retires from the Country with his Troops, the War being over, yet leaves a good Body of Forces to keep the Peace of the Country, and to awe the Rebels from any farther Attempt.

THUS they are Guardian Angels really, and in the very Letter of it, without being oblig'd to attend at every particular Man's Ear or Elbow. Mankind are thus truly ſaid to be in the Hands of God always; and Providence, which conſtantly works by Means and Inſtruments, has the Government of the World actually in his Adminiſtration, not only by his infinite Power, but by immediate

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Deputation, and the ſubdued *Devil* is a Priſoner of War both chain'd and reſtrain'd.

CHAP. VI.

Of the Manner How the Spirits of every Kind, which can or do appear among us, manage their Appearance; and How they proceed.

THE Poſſibility being thus ſettled, and it being granted that Spirits, or detach'd Angels, do converſe with Mankind viſibly as well as inviſibly, and have Acceſs to us, to our Souls as well as Bodies, as well by ſecret Communication, as by open and publick Apparition; it remains to enquire into the Manner how this Converſation is carried on.

I HAVE already entred my Proteſt againſt all thoſe Arts call'd Magical and Diabolic, by which Man is made capable (at leaſt) of being Aggreſſor in this Communication, that he can call up theſe Spirits, or call 'em down rather, and begin the Converſation when he pleaſes.

WHETHER by Compact and ſecret Helliſh Familiarity with the *Devil* he may not obtain Leave to uſe Satan with ſuch Freedom, I will not determine; I doubt he may: for the *Devil* may depute ſuch and ſuch Powers and Privileges to his Confederates, as to his Honour in his great Wiſdom ſhall ſeem meet: But that he can empower them to do the like with thoſe good and beneficent Spirits of the inviſible World, who are (I have ſuppos'd) Spirits, not *Devils*, that I deny, nor do I ſee any Reaſon to grant it.

I COME then to the Manner the Spirits, which I would ſuppoſe may inhabit the utmoſt Waſte, are able to correſpond with us: and firſt, as Spirits

or

or Angels, call them as you will, they are to be ſuppoſed, like other Spirits, to have an extenſive Knowledge, and a View of all created Subſtances, at leaſt on this ſide Heaven; a vaſt capacious Underſtanding, an unbounded Sight, a Liberty of Loco-motion, paſſing from one Region to another, from one Planet to another; they are not congeal'd by Cold, or calcin'd by Heat; that they are able to exiſt in all Climates, even from *Saturn* to *Mercury*; that they may go and come, appear and diſappear, here or where elſe they pleaſe; in a word, that they are free Agents, as well in their Motions as Actings. Hence they are neceſſarily to be ſuppoſed to know all things needful to he known, relating to us, as well as to other things; that they can take Cognizance of human Affairs, and that not by Grant or Licenſe, or by ſecond hand Information from Hell, from the infernal Spirit, or any other Place, but by their own angelick and ſpirituous Penetration; and that they have no Dependance upon Satan, or any Power or Perſon concern'd with him; that they act alſo as Spirit on all Occaſions.

THO' we ſee nothing of them, they ſee us; tho' we know nothing of them, they know and are converſant about us, are capable of being affected and moved in our Behalf, and to concern themſelves for our Good on many Accounts: Hence they often give us Notices and Warnings of Evils attending us, tho' they cannot act ſo upon material Objects, as to interfere with our Affairs, over-rule our Fate, or direct us how to avoid the Evils which they foreſee, or to embrace the Good which they ſee attending us; of which, and the Reaſons of it, I have ſpoken already.

AS they can thus communicate things to our Imagination, ſo we may ſuppoſe, that in Proſecution of that beneficent Concern which they have for

for us, they can and frequently do aſſume human Shape, and come to us, talk to us, and converſe intimately with us in Apparition and by Voice, nay even in Dialogue, Queſtion and Anſwer, as they ſee Occaſion.

THIS converſing in Apparition, is what we call *Walking*; and when any ſuch thing is ſeen, we ſay a Spirit *walks*, or *haunts* ſuch a Place; and tho' this is a mighty terrible thing in the vulgar Appearance, and the People, when theſe things appear to them, are apt to ſay they ſee the *Devil*; yet it is very often a Miſtake, and a very wide Miſtake, as appears by the Conſequence.

I HAVE heard of a Man who travell'd four Years thro' moſt of the Northern Countries of *Europe* with the *Devil*; if all thoſe Spectres or Apparitions are *Devils*, which I muſt not grant; nor was this Spectre ſo inſincere as to conceal it ſelf all the while from him, but diſcover'd to him that he was but an Apparition, without Body, Subſtance, or any thing but Shape.

IF the Account I have of this Apparition be true, and I have had it by me many Years, he did him Good, and not Hurt; he guided him thro' Deſarts and over Mountains, over frozen Lakes, and little Seas cover'd with Snow; he diverted him with Diſcourſes of various Subjects, always iſſuing for his Good, and for the Encreaſe of Knowledge: He went with him over the Sea from *Ireland* to the Coaſt of *Norway*: He procur'd Winds for him, without buying them of Witches and *Laplanders*: He did not raiſe Storms for him, becauſe being a Traveller and upon a Voyage, he had no Occaſion of them; but he foretold Storms punctually and exactly, prevented the Ship's putting out to Sea when Storms were approaching; found the Ship's Boat and Anchors, when the firſt was driven away in the Night, and the ſecond weigh'd and run away

way with by the *Norwegians* in the Dark, the Ship having been obliged to ſlip and run up into Harbour; I ſay, he found them, that is to ſay, directed the Seamen where to find them, and to diſcover the Thieves.

He did a thouſand things for him, and for his Accommodation, in his Travels; he was acquainted where-ever he came, and procured his Fellow-Traveller Entertainment and good Uſage; he knew the Affairs of every Country, and the very People too; he ſpoke every Language, *German*, *Norſe* or *Norway*, *Poliſh Pruſſian*, *Ruſſian*, *Hungarian*, *Tartarian*, and *Turkiſh*.

He paſt Rivers without Bridges, tho' he would never let his Fellow-Traveller ſee him do that, or help him to do it; nor would he let him ſee him mount into the Air upon any occaſion whatever; but would ſet him in his Way, give him very faithful Directions how to find the Places he was going to, and then ſtrike off ſome other Way, as if he had Buſineſs at this or that Place, and would not fail to meet him again punctually at the place he appointed.

Sometimes he would be ſeen at a diſtance a Mile or more, to-day on his right, to-morrow on his left Hand, and keeping even pace with him, come into the ſame Village or Town where he lodg'd, and take up as it were at another Inn; but if he enquir'd for him in the Morning he was always gone, and the People knew nothing of him, except that they juſt ſaw ſuch a Man the Evening before, but that he did not ſtay.

When he had travelled thus with him from *Ireland*, as I ſaid, to the Coaſt of *Norway*, where they were driven in by Storm; and after that by Sea round the ſaid Coaſt of *Norway* to *Gottenburgh*, where they put in again by contrary Winds, he perſuaded the Traveller not to go any farther in that Ship.

The

THE Traveller being Bound with the Vessel to *Dantzick*, and having a considerable Quantity of Goods on Board, would by no means be prevail'd with to quit the Ship: His Fellow-Traveller told him he had the Second-sight, and that he was assur'd the Ship should never come to *Dantzick*. However the Traveller not giving so much Credit to him as that requir'd, and not knowing any thing of him at that time, but that he was a strange, intelligent, fore-seeing Man (as he call'd him) would continue the Voyage; whereupon the Stranger left him, and the Ship pursuing the Voyage was surpriz'd with another dangerous Storm; I say another, because they had had one before. In this Tempest the Ship was driven upon the Coast of *Rugen*, an Island on the *German* side of the *Baltic*, where with much Difficulty they put into *Straelsund*, a Sea-Port of *Pomeren*, and there the Traveller went on Shore.

HERE walking pensively and concern'd about the event of his Fortune, and fearing the Ship would really be lost, as his first Man had foretold him; I say, walking very anxious upon the Key at *Straelsund*, there meets him a Man who he was utterly a Stranger to, but who salutes him in *English*, calls him by his Name, and asks him what he did there.

SURPRIZ'D with such a Salutation, and glad to see any Man in such a strange remote Country that he was like to be acquainted with, and much more that could call him by his Name, he return'd his Compliment, and answer'd that indeed he had not much Business there, but that he came thither by a very unfortunate occasion.

I KNOW you are, says the Gentleman; you came in here last Night in yon Ship; pointing to the Vessel which lay in the Road betwen the City and the Island of *Rugen*.

I DID so, *says the Traveller*, and I am like to have but ill Luck with her.

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I DOUBT ſo, *ſays the Stranger*, and I ſuppoſe that made you look ſo much concern'd.

I CANNOT deny, *ſaid he*, but I might look troubled, I think I have Cauſe, for I am here in a ſtrange Country, without Acquaintance or Intereſt, and know not yet what Condition the Ship is in, or my Goods, which I doubt are damag'd.

I AM aſſur'd, *ſays the Gentleman*, the Ship will not be able to purſue her Voyage, but perhaps your Cargo may be ſafe. I underſtand the Goods you have on Board are Herrings.

THEY are ſo, *ſays the Traveller*; I have twelve Laſt of Herrings on board, and we have had a long Voyage already.

I KNOW you have, *ſaid the Gentleman*; but pull up your Spirits, your Fiſh is all ſafe, and you may get it on Shore; and you ſhall either ſell it here, or get Ships here to Reload it again for *Dantzick*; and ſeeing you are a Stranger, adds he, I will get you ſome aſſiſtance.

ALL this while he had not ask'd him his Name; but now he ſaid to him, Will you not let me know, Sir, who it is I am thus much oblig'd to?

FIRST, returns he, let me ſee and get you ſome help, that you may go cheerfully about your Buſineſs, and we'll talk of that afterwards; ſo he bad him walk a little there, and he would come to him again.

HE had not walked long but he ſees a Meſſenger coming to him, to tell him, that there was an *Engliſh* Gentleman deſir'd to ſpeak with him at ſuch a Houſe, and that he was to guide him to the place.

ACCORDINGLY he follows the Meſſenger, who brings him to a Publick Houſe where were Three Gentlemen ſitting in a Room, and the Man he had converſed with made a fourth, who call'd him in, and bad him ſit down, which he did.

THE Three Gentlemen saluted him very kindly, and one of them also in *English*, and told him they had receiv'd an Account of his Circumstances from that Gentleman, and that they sent for him to comfort and assist him.

THIS was a kind and agreeable Surprize to him, and he could not but receive it with all Civility and Acknowledgment possible. After which they ask'd him to Sup with them, which he accepted of, and at Supper hearing the whole of the Case, they sent for a Merchant of that City to come to them.

WHEN the Merchant was come they recommended the Stranger's Affair to him; and he, the Merchant, was so assistant to the Stranger that he bought all his Cargo of Fish, or procur'd others to buy it, giving him a Price to his Satisfaction, and gave him as much Money there as he requir'd, and good Bills payable at *Dantzick* for the rest.

IN the mean time, (for this was transacting several Days) the Three Gentlemen continued exceeding courteous and obliging to him; and after many other Civilities, they being travelling into *Poland*, invited the Traveller to go with them as far as *Dantzick*, which they knew he was bound for, and that they would subsist him at their own Charge so far. The Traveller considering his own Condition, and that the Ship he came in was not in Condition to pursue the Voyage, resolv'd to accept of the Offer, and accordingly prepar'd to go with them: But he was extremely concern'd that he could not see the kind Stranger who had first saluted him as above, and who brought him to the Gentlemen that were now so extraordinary civil to him; he enquir'd after him of the Messenger that fetch'd him to that House, but he knew him not; he ask'd the People of the House, but they could give no Account of him; he ask'd the three Gen-

Gentlemen about him, but they knew nothing of him; the *Engliſh* Gentleman among them ſaid, he thought he belong'd to that Gentleman, pointing to another of the three who was a *German*; the *German* anſwer'd that he underſtood he was the third Gentleman's Friend, who was a *Swede*, that is a *Pomeranian*, for *Pomeren* is under the Dominion of the *Swedes*. But the *Swede* ſaid he thought he was the *Engliſh* Gentleman's Brother, for he ſpoke *Engliſh* very well; in a word, no body knew him, and he ſaw him no more.

In a Week more or thereabout the four Gentlemen (for now they were ſo many) ſet out together, with every one a Servant; except our Traveller, who had none. Every one that knows the Country from *Stetin* to *Dantzick* and *Poland*, knows that it is a deſart and wild Country very thin of Inhabitants, and conſequently not full of Towns; with ſeveral Woods and Waſts in their Way, very difficult to Travel, and this oblig'd them ſeveral times to take Guides by the Way, ſo that they made up with their Guides always Eight, ſometimes Ten in Company, very well arm'd, and tolerably well mounted.

The third Day after they were paſt the *Oder*, and began to come out of that Part of *Pomeren* which lies Eaſt of *Stetin*, and is call'd the *Ducal Pomeren*, they obſerv'd a Man mean in Apparel, but appearing ſomething more than meerly what Poverty repreſents, travelling the ſame Way as they did, but always keeping at about the diſtance of half a Mile from them on their left Hand.

He travelled on Foot, but kept full pace with them, and often was ſome way before them; whether he was in a Track or Road, as they were, they could not tell, but he kept ſuch an equal Diſtance as if the Road he was in was Parallel with theirs; indeed ſometimes they loſt ſight of him for a while;

yet they were ſure to find him again at ſome little diſtance, either before them or behind them; and this continued three Days before they took any extraordinary notice of him.

But the third Day they were a little more curious about him, and one of them (with a Servant attending) rode from the Company, intending to ſpeak with him; but as ſoon as he ſaw them come towards him, the Stranger fled farther to the Left from them; ſtill however keeping on his Way forward, but plainly ſhunning being ſpoken with; ſo the Gentleman and his Servant came back again, having made no Diſcovery; except this, that the Stranger kept no Path or Track, that there was no Road or Way in the Place where he marcht, but that he only kept at ſuch a certain diſtance from them; from whence they concluded that he was only ſome poor Man that was travelling over that wild Country, and having gotten ſome Intelligence of their Journey kept pace with them, to guide him the Way: But two Things amuſed them ſtrangely that Third Day of their Travel.

1. They obſerved that Riding over a large Plain, where there were ſome few ſcattering Houſes which lay on the other ſide of the Road South, (for he kept all along (before) on the North ſide of them) I ſay, paſſing over this Plain, the Traveller keeping a little behind them croſs'd the Road, and going up to one of the ſaid ſcatter'd Houſes, knock'd at the Door and went in.

Upon this they reſolv'd if poſſible to get ſome knowledge of him; ſo they rode all up to another of thoſe Houſes: Here calling to the Inhabitants, tho' it was no Inn or Houſe of Entertainment, but a Poor Husbandman's Cottage, they got Leave to refreſh themſelves, having Proviſions and Wine of their own, and giving the good Wife a ſmall

ſmall Bottle of about half a Pint of Brandy at parting, the People were abundantly ſatisfied.

HERE talking of the Traveller, and at what Houſe he call'd in the Village, (for tho' the Houſes ſtood ſtragling over the waſte, yet as there were near twenty of them in all it was call'd a Town) here, I ſay, talking of the Traveller and of his knocking at the Door of one of the Houſes, the Woman of the Houſe underſtanding their Language, haſtily ask'd, What, ſays ſhe, have you ſeen the *Owke Mouraski*? Who ſhe meant, they did not know; but deſcribing the Perſon to her, and ſhe alſo to them, they began to come to an Underſtanding. Did he not keep Pace with you, *ſays ſhe*, on the North ſide of the Road all the Way? Yes, ſaid they.

AY, *ſays ſhe*, and had you offer'd to ride towards him, you would always have found him as far off as at firſt.

THAT amuſed them. Why, what is he? *ſays one of the Gentlemen.*

NAY we know not, *ſays ſhe*, nor deſire to know.

WHY ſo? *ſays he.*

BECAUSE, *ſays ſhe*, he brings no good luck; pray at what Houſe do ye ſay he knockt at the Door?

THEY deſcrib'd the Houſe, at which the Woman and all the Children fell a crying, and making a great ſign of Sorrow.

WHAT's the Matter, *ſays the Gentlemen*, what are you diſturb'd at?

O, *ſays the good Woman*, that *Owke Mouraski* never calls at any Houſe in the Town, but ſome or other of the Family dies that Year.

BY this it ſeem'd that he came often that Way, ſo he ask'd the Woman how often he was uſed to be ſeen thereabouts.

SHE answered, Not often, perhaps once or twice a Year; and *says she*, sometimes he passes by and calls or knocks at no House in his Way, and then, *adds she*, we are glad to see him.

WHY, *says the Gentleman*, what do you take him to be the *Devil?*

NO, no, *says she*, not the *Devil*, no, he is a very good Man.

BUT why are you so afraid of him then? *says he.*

BECAUSE, *says she*, he knows more than all the Men in the World; he knows if any one is to die, and then he knocks at the House to tell them to be ready.

N. B. *Here the Woman enquired more exactly about the House where the Traveller called, and the Gentleman going to the Door pointed it out to her, at which she left off crying, and then rejoyc'd as much as she had lamented before; for it seems she had mistaken it for another House which stood near it, and where her own Father and Mother lived.*

THEN he asked her what Countryman the Traveller was.

SHE said, they did not know that, for no Body ever spoke to him, they were afraid.

WHY, *says he*, when he knocks at the Door don't ye speak to him?

NO, *says she*, nor does he speak a word; but just as he goes away he will sometimes say ——— repeating a word which I do not remember, but signifies *be comforted*; and then they are sure the Person shall be sick only, but shall not die.

BUT, *says he*, do they entertain him, or give him any thing?

YES, *says she*, they set Bread before him, and he takes a small Piece in his Hand; but no Body can say they ever saw him Eat.

BUT what do you take him to be then? *says he.*

A GOOD Angel, says the Woman; adding another hard Word of their own, signifying that he did no Hurt to any body; and, says she, to some Families he is a Messenger of Good. All this gave them Amusement, but no particular Satisfaction, and rather prompted their Curiosity to make farther Enquiry about him. After about an Hour's refreshing themselves at this poor Cottage, they proceeded on their Journey, and having rode about two Miles, they saw their old Object again on the left or north side of their Road, as before, and he kept in their sight in the same manner all the rest of the Day.

THERE was a Town, I think 'tis call'd *Kintzigen*, or some such like Name, at a few Miles distance, and where their Guide told them they should lodge, and before they came to the Town there was a River, not a great or very wide River, but too large to ride thro' it, and at the Town there is a very good stone Bridge; built, as they were told, by the Ancestors of the Kings of *Prussia*, that is, as I suppose, the old Dukes of *Pomerania*.

ACCORDINGLY they pass'd this Bridge, and then went into the Town. It was most natural to them to observe what Course the Traveller would take to pass the River, who as he went on must necessarily come to the Bank, at near a Mile distance from the Town, so they halted a little, one of them alighting from his Horse, as if something had required their stay, that the Traveller might go on before them, which he did.

OBSERVING him as narrowly as possible, they follow'd him (with their Eyes) down to the very Edge of the River, nor did he stop or take notice of them, tho' they saw him plainly to the very Bank; but here not being able to keep him exactly in their sight every Moment, they immediately saw him going up the rising Grounds, on the other side,

without being capable of giving the leaſt account how he paſs'd the Water.

THIS was the other Paſſage, which, I ſay, amuſed them very much.

AS ſoon as they came into the Town where they were to lodge, their Guide looking beyond the Houſe where they ſtop'd, called to them, Look yonder, ſays he, is your Traveller ſitting at the Door of ſuch an Inn or Houſe, pointing to the Place; and there they ſaw him plain at the Door eating a piece of Bread, and having a Pot or Jug of *Poliſh* Beer ſtanding by him. One of the Gentlemen (reſolving, if poſſible, to ſpeak with him) walk'd up in his Boots to the Place, ſeeing him ſitting all the while he was going, 'till coming very near, and happening to turn his Eyes but one Moment from him, when he look'd again, the Man was gone.

HE ask'd the People of the Houſe about him, but they knew nothing of him, only that as they ſaid there was ſuch a Man, but he was gone, and they neither knew who he was, or whither he was gone.

THEN he ask'd them if they did not know the *Owke Mouraski*; they ſaid Yes, they had heard of but they did not know him.

WHY, *ſays the Gentleman*, don't you know that this was he that ſat upon the Bench?

NO, *they ſaid*, that could not be he, that was a poor Countryman, a Traveller.

THE Gentleman aſſured them that was he; at which they ſeemed very much concerned, but ſeemed very willing not to believe him.

WHY, *ſays he*, are you afraid of him?

NO, *ſays they*, but we don't like his coming to us, for, they ſay, he brings no good to the Family where he comes.

BUT this Diſcourſe ended, and the Gentleman gain'd no Information there.

THE next Day they had his Company again, as before; and passing by a single House upon the Road, near a Village, but standing quite out of the Road, they observ'd the Traveller to stop at that House, and go in.

BY this time their Curiosity was very much heighten'd, and they began to be something uneasy about him; it was not very pleasant, they thought, to have the Devil so near them, and they could think him to be nothing less; so they all turn'd back, and resolv'd to go to the House, and if he was there to speak with him, if possible; and if not, to inform themselves as much as they could about him.

WHEN they came within about a quarter of a Mile of the House, they saw the Traveller on the other side, having gone out at the back Door, and travelling forward as unconcern'd, and taking no notice of them, just as before.

THIS surprized them; however they went up to the House, and enquired about him, as they did before: but here they receiv'd a quite differing Account of him; here the People bless'd him, called him by the same Name, but took him for their good Angel, (as they call'd him,) that he always brought them good Tidings, that they were sure it would fare well with them after he had been with them; and a great deal more.

BUT to bring this Story to a conclusion, so far as it serves the present Occasion: This Spectre, or Apparition, for so I must call it, attended them 'till they came within two Leagues of *Dantzick*, where the Gentlemen separated, after a Day or two staying in the City; the three Gentlemen going from thence to *Mariemburgh* in *Polish Prussia*, and our Traveller was left in *Dantzick*.

WHILE he was here a Man made acquaintance with him who was bound to *Koningsberg*, and our Traveller being resolv'd to go for *Petersburg*, was

glad to have this new Acquaintance, which he had, as we may ſay, pick'd up, to go with him; ſo they embark'd together in a ſmall Hoy, upon the Sea or Lake call'd the *Friſchaff*, which carry'd them to *Koningsberg*. He gives a ſtrange tho' diverting Account of his Converſation with this Man, who told him ſo many Stories of ſeveral kinds, that it amaz'd him; and he look'd as if he knew all the World, and all the People in it, and all things that had happened in it, or would happen in it for ever to come, and ſomething longer.

HOWEVER, as the *Friſchaff* is not above three or four Days ſail, and they were quickly at *Koningsberg*, the Converſation was ſoon over, and this new Acquaintance ended; but the Traveller continuing his Journey, enquired in the City if there were any Paſſengers or Gentleman travelling towards *Riga*, either by Land or by Sea; and being directed to a Houſe where Strangers uſed to reſort, he found there ſeveral People bound for *Riga*, ſome Merchants, ſome Country-People, ſome Seafaring-People, but moſt enclin'd to go by Sea, there being Veſſels always ready at the *Pillau*, which is a Town at the Mouth of the *Haff*, ready to Sail for *Riga*, if Goods or Paſſengers preſented.

BUT among them all there was an ancient Man, habited like a *Ruſs*, or rather like a *Greek* Prieſt, with a long venerable Beard, a purple Robe or long Garment, ſuch as the *Ruſſians* wear, a high ſtiff-crown'd Furr-cap, and a cloſe Veſt about his Body, girded with a Silk Saſh; and he declar'd himſelf for *Riga*; but that being an old Man, he would not go by Sea, but that he had two Horſes in the City beſides his own, having brought two Servants with him from *Grodno* in *Lithuania*, but one of them had left him; ſo he offer'd the Traveller to lend him one of his Horſes for his Company, if he would travel

travel with him to *Mittau* in *Courland*, and thence to *Riga*.

It will take up too much Room here, to give a full Account of the Travels of this wandring Perſon, and how in almoſt every Place he found a new Shape ready to thruſt into his Company, and that for four Years intimate Ramble; but that at laſt, being in *Turkey*, his lateſt Companion diſcover'd to him that he was an Inhabitant of an inviſible Region, that he had been in his Company in all his Journey in all the differing Figures that he had met with, and that in a Word he was the ſame Perſon that embark'd with him in *Ireland*, landed with him in *Norway*, left him at *Gottenburg*, found him at *Straelſund*, dogged him upon the way to *Dantzick*, ſailed with him to *Koningsberg*, lent him a Horſe to go to *Riga*, and ſo on; and that he had only put on ſo many Shapes and Appearances, that he might not be uneaſy with him, and tired of his Company.

How they went on together after that, and the Converſation that paſs'd between them after the Diſcovery; how familiar Friends they were for ſome Months after, and what Reaſons he gave why he would never believe that it was a Devil, but a good and kind Spirit ſent to take Care of him, and aſſiſt him in his Travels; all that, as foreign to my preſent Purpoſe, I omit. Perhaps the Story may ſee the World by itſelf, and well worth reading it will be, if it does. But of that by the by.

As I do not here enter into the Authority of the Story, (tho', as I ſaid, I have ſeen it in Manuſcript many Years ago) ſo I have no more to ſay from it than this, that if ſuch good Spirits are converſant with Mankind, and reſident in the inviſible Spaces, we know not where; if we have reaſon to believe they are not Angels, and yet really by their Actions cannot be Devils; then it follows that there are a

certain

certain middle Species of Spirits in Being; let them be what they will, let them be employ'd, directed, limited and restrain'd, how and in what manner he pleases who is their Maker, and who ought to be their Guide and Director; that's not the matter, nor can it be enquired into here; the Question before us is only whether such there are, or no?

Now if it be granted that there are such, and that brings it down to the present Case, if there are such, then all Apparitions are not Devils; no, nor are they walking disturbed Souls of Men lately embodied and departed: a Notion empty and not to be defended; incongruous, and inconsistent either with Scripture, the Christian Religion, or Reason, and founded only in the bewildred Imaginations and Dreams of ignorant People, who neither know how or by what Rules to judge of such Things, or are capable of right Conceptions about them; who do not give themselves time to exercise that little Power of thinking that they are Masters of, and so are left to the Darkness of their own Fancies, thinking every thing they see is a Devil, meerly because they know not what else to make of it, what other Name to give it, or that it can be possible any thing but Devils or Angels can come of such Errands.

By this Mistake they give the Devil the Honour of many an Action, which he is too much a Devil to have any hand in; ascribe Works of Charity and Benevolence to him; make him move injurious and knavish Men to do Justice, Thieves to make Restitution, cruel and inhuman Wretches to be merciful, Cheats to turn honest, Robbers to desist, and Sinners to repent.

Story tells us, that *Hind* that famous out-law'd Robber, the most famous since *Robin Hood*, met a Spectre upon the Road, in a Place called *Stangate-Hole*, in *Huntingtonshire*, where he used to commit his

his Robberies; and famous for many a Highway Robbery ſince that.

THE Spectre appeared in the Habit of a plain Country Grazier; and as the Devil, you may ſuppoſe, knew very well the Haunts and Retreats that this *Hind* uſed to frequent; he comes into the Inn, and taking up his Quarters, puts up his Horſe, and makes the Hoſtler carry up his Portmanteau, which was very heavy, into his Chamber; when he was in the Chamber he opens his Pack, takes out his Money, which ſeemed to be in ſeveral ſmall Parcels, and puts it together into no more than two Bags, that it might make an equal weight to each ſide of his Horſe, and make as much ſhow of it as poſſible.

HOUSES that entertain Rogues are ſeldom without Spies to give them due Intelligence; *Hind* gets Notice of the Money, ſees the Man, ſees the Horſe, that he may know him again; finds out which Way the Countryman travels, meets him at *Stangate-Hole*, juſt in the bottom between the two Hills, and ſtops him, telling him he muſt deliver his Money.

WHEN he nam'd the Money the Grazier feigns himſelf ſurprized, puts on the Pannick, trembles, and is frighted, and with a pitiful Tone ſays, *I am* (as you ſee) *but a poor Man*; *indeed, Sir, I have no Money*; [there the Devil ſhew'd that he could ſpeak Truth when it ſerv'd his Occaſion.] O you *old Dog*, ſays he, have you no Money? Come, open your Cloak-bag, and give me the two Bags, one on one ſide your Saddle, and one on t' other: what, have you no Money, and yet your Bags were too heavy to lie all on one ſide? Come, come, deliver, or I'll cut you to Pieces this Moment. (There he was out too, and threatened more than he cou'd do.) Well, the poor Devil whines and cries, and tells him he muſt be miſtaken, he took him for another Man ſure, for indeed he had no Money.

COME,

COME, come, ſays *Hind*, come along with me; and ſo he takes his Horſe by the Bridle and leads him out of the Road into the Woods, which are very thick there on both ſides, and the buſineſs was too long to ſtand in the open Road all the while to do it.

WHEN he had gotten into the Woods, Come, Mr. Grazier, ſays he, diſmount, and give me the two Bags this Minute. In ſhort he diſmounts the poor Man, cuts his Bridle and his Girts, and opens his Cloak-bag, where he finds the two Bags. *Very well*, ſays *Hind*, here they are, and heavy as before; ſo he throws them on the Ground, cuts them open, in one he finds a *Halter*, and in the other a piece of ſolid Braſs in the exact ſhape of a Gibbet, and the Countryman behind him call'd to him, *There's your Fate*, HIND, *take care*.

IF he was ſurprized at what he had found in the Bags, (for there was not a Farthing of Money but in the Bag where the Halter was, of which preſently,) I ſay, if he was ſurprized at what he found in the Bags, he was more ſo at hearing the Countryman call him by his Name, and turn'd about to kill him, becauſe he thought he was known; but he had no Life nor Soul left in him, when turning about, as I ſay, to kill the Fellow, he ſaw nothing but the poor Horſe. He ſunk down to the Earth, and lay there a conſiderable time; how long, that (being alone) he could not tell, but it muſt be ſome Minutes. At laſt coming to himſelf he goes away terrified to the laſt degree, and aſhamed, wondring what it ſhould be.

I HINTED that there was no Money but one Piece found, which the Story ſays was *Scots*, a Piece call'd in *Scotland a Fourteen*, in *Engliſh*, *a Thirteen Pence Half-Penny*, to pay the Hangman with; from whence it may be ſuppos'd that Saying is uſed to this Day,

Day, *that Thirteen Pence Half-Penny is Hangman's Wages.*

Now tho' the Story has ſome Mirth in it, and may with the many Stories of that Robber be laid by as Romances, yet it is thus far to my Purpoſe; That this was a Spirit, that muſt be acknowledg'd. A good Angel from Heaven wou'd hardly have been ſent to give him ſuch an ineffectual inſignificant Hint, which had no ſufficient Effect, whatever it might have juſt then to ſurprize him, for he rob'd continually after that, and was hang'd at laſt for it.

The *Devil*, as before, cannot rationally be ſuſpected in the Caſe; for why ſhould the *Devil* both bauk him, threaten and caution him? threaten him with hanging him, fright him with the Gibbet and Haltar, and caution him to take care. This was not for the *Devil*'s Purpoſe, it was more for his Intereſt to have him go on, though he came to the Gallows at laſt.

If then it was neither *good* Angel or *Bad*, what muſt it be, and how muſt we judge of it? what Name muſt we give him, and who was this Country Grazier?

To come off of this, ſome will have it be, that it is the *Devil* under Conſtraint, the *Devil* in Commiſſion, that he is ſent on ſuch Errands by a ſuperior Power that has him at Command; and that when he is directed to do *ſo* and *ſo*, he muſt obey, he dare do no otherwiſe. This is begging the Queſtion in the groſſeſt manner imaginable. Beſides, why the *Devil* ſent of ſuch Errands?

1. It *is not probable*, it is not to be gather'd from the ordinary Courſe of Providence. The *Devil* indeed was permitted, or, if you will have it, he was commiſſion'd to ſtrip and afflict Poor *Job*; and he was again permitted to enter into the Herd of Swine; but this does not amount to a Paralel: In both

both those Examples he was only employ'd as an Instrument, and, as we may express it, in his ordinary Business, in the way of his Calling, that is to say in doing Mischief: But here he is suppos'd employ'd in doing Good, cautioning a harden'd Rogue to leave off his wicked Course, and escape the Gallows. Now this is quite out of *Satan*'s road of Business; 'tis also out of the ordinary course of Heaven's Conduct, for when do we find God employing the *Devil* in any good Work? I do not remember one clear Example of it, in all the sacred History.

2. It would argue that Heaven should want Instruments, which is not at all just to infer; will they pretend, that, for want of more proper Agents, God should employ the *Devil* to save a High-way Man from the Gallows? and, which is more than all the rest, should not bring it to pass neither? But if you will allow that this was one of the Imaginary species of Spirits, who, willing to save a poor Wretch that was running head-long to the *Devil*, took all these Measures to alarm him, and bring him to just Reflections, but was not able to reclaim him, was not admitted to give him Notice, when he was about the fatal Act he was surpriz'd in, or to warn him when the Officers came to apprehend him, this seems rational.

If the *Devil* should be suppos'd to be employ'd in such a Work as this was, and so contrary to his Inclination, either he would perform it like himself, treacherous and unfaithful, or at best, reluctant and unwilling. Perhaps you will say he durst not perform it treacherously and unfaithfully; and it may be not: But why must it be suppos'd Heaven should employ his worst and wickedest Creature, whom he had long since disbanded, and cast out of his Service, rejecting him as unworthy to be employ'd; and who, if he was employ'd, and durst not

not decline the Work, yet, it must be acknowledg'd, would obey with the utmost Aversion and Unwillingness; when at the same time Millions of faithful Agents, willing and chearfully-obedient Servants, are ready at command, to execute his Will with the utmost Vigour and Fidelity?

BUT to leave arguing upon Inscrutables, let us come to Narration of Facts.

I HAVE another Account received from a particular Acquaintance in a neighbouring Nation. I could name Persons and Places in a more exact manner to these Accounts; but some Reasons of State forbid us at this time to enter into the Circumstances of Families. For where Matters of Apparition and Witchcraft are the Substance of the History, it has never been found reasonable to name Houses and Families; and as this Apology will be allow'd to be just, I expect it will be accepted by the Reader in all the Examples I shall give of this kind.

A CERTAIN Person of Quality, being with his Family at his Country-Seat for the Summer-Season, according to his ordinary Custom, was oblig'd upon a particular Occasion of Health to leave his said Seat, and go to *Aix La Chapplle*, to use the Baths there: This was it seems in the Month of *August*, being two Months sooner than the usual time of his returning to Court for the Winter.

UPON thus removing sooner than ordinary, he did not then disfurnish the House, as was the ordinary Usage of the Family, or carry away his Plate and other valuable Goods, but left his Steward and three Servants to look after the House, and the *Padre* or *Parish Priest* was desired to keep his Eye upon them too, and to succour them from the Village adjoining, if there was Occasion.

THE Steward had no publick Notice of any Harm approaching; but for three or four Days successively

ceſſively he had ſecret ſtrange Impulſes of Dread and Terror upon his Mind that the Houſe was beſet, and was to be aſſaulted by a Troop of Banditti, or as we call them here, *Houſe-breakers*, who would murther them all, and after they had robb'd the Houſe, would ſet it on Fire; and this follow'd him ſo faſt, and made ſuch Impreſſion upon his Mind, that he could think of nothing elſe.

UPON this the third Day he went to the *Padre*, or *Pariſh Prieſt*, and made his Complaint; upon which the Prieſt and the Steward had the following Diſcourſe, the Steward beginning thus:

FATHER, ſaid he, you know what a Charge I have in my Cuſtody, and how my Lord has intruſted me with the whole Houſe, and all the rich Furniture is ſtanding; I am in great Perplexity about it, and come to you for your Advice.

Pa. WHY, what's the Matter? you have not heard of any Miſchief threatned, have you?

St. NO, I have heard of nothing; but I have ſuch Apprehenſions, and it has made ſuch Impreſſion upon me for theſe three Days, that *——

* *Here he told him the particulars of the Uneaſineſs he had been in, and added, beſides what is ſaid above, that one of the Servants had the ſame, and had told him of it, tho' he had communicated nothing to that Servant in the leaſt.*

Pa. IT may be, you dream'd of theſe things?

St. NO indeed, *Padre*, I am ſure I could not dream of them, for I could never ſleep.

Pa. WHAT can I do for you? What would you have me do?

St. I WOULD have you firſt of all tell me what you think of theſe things, and whether there is any Notice to be taken of them *——

* *Here the* Padre *examin'd him more ſtrictly about the Particulars, and ſent for the Servant and examin'd him apart; and being a very judicious honeſt Man, he anſwer'd him thus:* *Pa.*

Pa. LOOK you, Mr. *Steward*, I do not lay a very great Streſs upon ſuch things, but yet I don't think they are to be wholly ſlighted; and therefore I would have you be upon your Guard, and if you have the leaſt Alarm let me know.

St. THAT is poor Satisfaction to me to be upon my Guard, if I am over-power'd. I ſuppoſe, if any Villains have a Deſign to attack me, they know my Strength.

Pa. SHALL I reinforce your Garriſon?

St. I WISH you would.

Pa. WELL, I'll ſend you ſome Men with Fire-Arms, to lye there this Night.

ACCORDINGLY the Prieſt ſent him five ſtout Fellows with Fuzees, and a dozen of Hand-Granadoes with them, and while they continu'd in the Houſe nothing appear'd; but the *Padre* finding nothing come of it, and being loth to put his Patron to ſo continued a Charge, ſent for the Steward, and in a chiding angry Tone, told him his Mind.

Pa. I KNOW not how you will anſwer it to my Lord, but you have put him to a prodigious Expence here, in keeping a Garriſon in the Houſe all this while.

St. I AM ſorry for it, *Padre*; but what can I do?

Pa. Do! Why, compoſe your Mind, and keep up your Heart, and don't let my Lord ſpend two or three hundred *Livres* here, to cure you of the Vapours.

St. WHY, you ſaid your ſelf, *Padre*, that it was not to be wholly ſlighted?

Pa. THAT's true; but I ſaid alſo, I would not lay too great a Streſs upon it.

St. WHAT muſt I do then?

Pa. Do! Why, diſmiſs the Men again, and take what Care you can; and if you have any Notice of Miſchief that may be depended upon, let me have Notice too, and I'll aſſiſt you.

St. WELL then, the good Angel must protect my Lord's House, I see, for no body else will.

Amen, says the *Padre*, I trust the good Spirits will keep you all: So he bless'd the Steward, (in his way) and the Steward went away grumbling very much that he took away his Garrison, and left him to the good Spirits.

IT seems, for all this, that the Steward's Notices, however secret, and from he knew not who, were not of so light an Import as the *Padre* thought they were; for as he had this Impulse upon his Mind that such Mischief was brewing, so it really was, as you will see presently.

A SET of Robbers, who had Intelligence that the Nobleman with his Family was gone to *Aix La Chapelle*, but that the House was left furnish'd, and all the Plate and the things of Value were left in it, had form'd a Design to plunder the House, and afterwards to burn it, just as the Steward had said.

THEY were two and twenty strong in the whole, and thoroughly arm'd for Mischief. Yet while the additional Force, which the *Padre* had plac'd to reinforce the Steward, were in the House, of whom, including the other four, three sat up every Night, they did not dare to attempt it.

BUT as soon as they heard that the Guard was dismiss'd, they form'd their Design anew, and, to make the Story short, they attack'd the House about Midnight. Having, I suppose, proper Instruments about them, they soon broke open a Window, and twelve of them got into the House, the rest standing Centinel at such Places as they thought proper, to prevent any Succours from the Town.

THE poor Steward and his three Men were in great Distress; they were indeed above Stairs, and had barricadoed the Stair-Cases as well as they could,

could, hearing the Fellows were breaking in; but when they found they were got in, they expected nothing but to be kept above Stairs 'till the House was plunder'd, and then to be burnt alive.

BUT it seems the good Spirits the Priest spoke of, or some body else, made better Provision for them, as you will see presently.

WHEN the first of the Fellows were gotten into the House, and had open'd the Door, and let in as many of their Gang as they thought fit, which (as above) was twelve in Number they shut the Door again, and shut themselves in; leaving two without the Door, who had a Watch-word, to go and call more Help if they wanted it.

THE twelve ranging over the great Hall, found little there to gratify their greedy Hopes; but breaking next into a fine well-furnish'd Parlour, where the Family usually sat, Behold, in a great easy Chair, sat a grave ancient Man, with a long full-bottom'd black Wig, a rich brocaded Gown, and a Lawyer's lac'd Band, but looking as if in great Surprize, seem'd to make Signs to them for Mercy, but said not a Word, nor they much to him, except that one of them starting, cry'd, HA! *who's here?*

IMMEDIATELY the Rogues fell to pulling down the fine Damask Curtains in the Windows, and other rich Things; but One said to Another with an Oath, Make the old Dog tell us where the Plate is hid; and another said, *if he won't tell you, cut his Throat immediately.*

THE ancient Gentleman, with Signs of Entreaty, as if begging for his Life, and in a great Fright, points to a Door; which being open'd would let them into another Parlour, which was the Gaming-Room, and serv'd as a Drawing-Room to the first Parlour; and by another Door open'd into the great *Salon*, which look'd into the Gardens.

They were ſome time forcing their way into that Room; but when they came in, they were ſurpriz'd to ſee the ſame old Man, in the ſame Dreſs, and the ſame Chair, ſitting at the upper end of the Room, making the ſame Geſtures, and ſilent Entreaties, as before.

THEY were not much concern'd at firſt, but thought he had come in by another Door, and began to ſwear at him, for putting them to the Trouble of breaking open the Door, when there was another way into the Room. But, another wickeder than the firſt, ſaid, with a heavy Curſe, *the old Dog was got in by another Door*, on purpoſe to convey away the Plate and Money, and bad knock his Brains out. Upon which the firſt ſwore at him, that if he did not immediately ſhow them where it was, he was a dead Dog that Moment.

UPON this furious Uſage, he points to the Doors which opened into the *Salon*, which being a thin Pair of Folding-Doors open'd preſently, and in they run into the great *Salon*; when looking at the farther end of the Room, there ſat the ancient Man again, in the ſame Dreſs and Poſture as before.

UPON this Sight, thoſe that were foremoſt among them cry'd out aloud, Why, this old Fellow deals with the *Devil* ſure, he's here afore us again.

BUT the Caſe differ'd a little now; for when they came out of the firſt Parlour, being eager for the Plate and Money, and willing to find it ALL, the whole Body of them run out into the ſecond Parlour; but now the ancient Man pointing to the third Room, they did not all immediately ruſh out into the *Salon*, but four of them were left behind in the Parlour or Gaming-Room mention'd juſt now, not by order or deſign, but accidentally.

BY

By this Means they fell into the following Confuſion; for while ſome of them call'd out from the *Salon*, that the *old Rogue was there before them again*; others anſwer'd out of the Parlour, How the *Devil* can that be? why, he is here ſtill in his Chair, and all his Rubbiſh: with that, two of them run back into the firſt Parlour, and there they ſaw him again ſitting as before. Notwithſtanding all this, far from gueſſing what the Occaſion ſhould be, they fancied they were gamed, or ſuggeſted that they were but jeſted with, and that there were three ſeveral old Men all dreſs'd up in the ſame Habits for the very ſame Occaſion, and to mock them, as if to let them know that the Men above in the Houſe were not afraid of them.

Well, *ſays one of the Gang*, I'll diſpatch one of the old Rogues, I'll teach one of them how to make Game at us: upon which, raiſing his Fuzee as high as his Arm would let him, he ſtruck at the antient Man, as he thought it was, with all his Force; but behold! there was nothing in the Chair, and his Fuzee flew into a thouſand Pieces, wounding his Hand moſt grievouſly, and a Piece of the Barrel ſtriking him on the Head, broke his Face, and knock'd him down backward.

At the ſame time, one of thoſe in the *Salon* running at the antient Man that ſat there, ſwore he would tear his fine brocaded Gown off, and then he would cut his Throat: but when he went to take hold of him, there was nothing in the Chair.

This happening in both Rooms, they were all in moſt horrible Confuſion, and cry'd out in both Rooms at the ſame Moment, in a terrible manner.

As they were in the utmoſt Amazement at the thing, ſo after the firſt Clamour they ſtood looking upon one another for ſome time, without ſpeaking a Word more; but at length one ſaid, Let's go back into the firſt Parlour and ſee if that's gone

too; and with that Word, two or three that were on that side, run into the Room, and there sat the antient Figure as at first; upon which they called to the Company, and told them, they believed they were all bewitch'd, and 'twas certain they only fancy'd they saw a Man in the other Rooms, for there was the real old Man sitting where he was at first.

UPON this they all run thither, saying, they would see whether it was the *Devil* or no; and one of them said, Let me come; I'll speak to him; 'tis not the first time I have talk'd with the *Devil*.

NAY, *says another*, so will I; and then added with an Oath, Gentlemen that were upon such Business as they were, ought not to be afraid to speak to the *Devil*.

A THIRD (for now their Courage began to rise again) *calls aloud*, Let it be the *Devil*, or the *Devil*'s Grandmother, I'll parley with it, I am resolv'd I'll know what it is: and with that he runs forward before the rest, and crossing himself, says to the antient Man in the Chair, *in the Name of St* Francis, *and St.* ——— (and so reckon'd up two or three Saints Names that he depended were enough to fright the *Devil*) *What art thou?*

THE Figure never mov'd or spoke; but looking at its Face, they presently found, that instead of his pitiful Looks, and seeming to beg for his Life, as he did before, he was chang'd into the most horrible Monster that ever was seen, and such as I cannot describe; and that instead of his Hands held up to them to cry for Mercy, there were two large fiery Daggers, not flaming, but red hot, and pointed with a livid bluish Flame, and in a word, the *Devil* or something else, in the most frightful Shape that can be imagin'd. And it was my Opinion, when I first read the Story, the Rogues were so frighted, that their Imagination afterwards form'd a thing in their Thoughts more terrible than the *Devil* himself could appear in.

BUT be that as it will, his Figure was ſuch, that when they came up to him, not a Man of them had Courage to look in his Face, much leſs talk to him; and he that was ſo bold, and thus came arm'd with half a Regiment of Saints in his Mouth, fell down flat on the Ground, having fainted away (as they call it) with the Fright.

THE Steward and his three Men were all this while above ſtairs, in the utmoſt Concern at the Danger they were in, and expecting every Moment the Rogues would ſtrive to force their Way up, and cut their Throats; They heard the confus'd Noiſe that the Fellows made below, but cou'd not imagine what it was, and much leſs the Meaning of it: but while it laſted it came into the Mind of one of the Servants, that as it was certain the Fellows were all in the Parlour, and very buſy there, whatever it was about, he might go up to the Top of the Houſe and throw one of their Hand-Granadoes down the Chimney, and perhaps it might do ſome Execution among them.

THE Steward approved of this Deſign, only with this Addition; if we throw down but into one Parlour, they will all fly into the Gaming-room, and ſo it will do no Execution; but, ſays he, take three, and put down one into each Chimney, for the Funnels go up all together, and then they will not know which Way to run.

WITH theſe Orders two of the Men, who very well knew the Place, went up, and firing the Fuzees of the Granadoes, they put one Shell into each of the Funnels, and down they went roaring in the Chimney with a terrible Noiſe, and (which was more than all the reſt) they came down into the Parlour where almoſt all the Rogues were, juſt at the Moment that the Fellow that ſpoke to the Spectre was frighted into a ſwooning Fit, and fallen on the Floor.

THE whole Gang was frighted beyond Expreſſion; ſome run back into the gaming Parlour whence they came, and ſome run to the other Door which they came in at from the Hall; but all, at the ſame Inſtant, heard the *Devil*, as they thought it was, coming down the Chimney.

HAD it been poſſible that the Fuzees of the Granadoes could have continued burning in the Funnel of the Chimnies, where the Sound was a thouſand times doubled by the hollow of the Place, and where the Soot burning fell down in Flakes of Fire, the Rogues had been frighted out of their Underſtandings; imagining, that as they had one dreadful *Devil* juſt among them in the Chair, ſo there were ten thouſand more coming down the Chimney to deſtroy them all; and perhaps to carry them all away.

BUT that could not be; ſo after they had been ſufficiently ſcared with the Noiſe, down came the Shells into the Rooms, all three together: It happen'd as luckily as if it had been contriv'd on purpoſe, that the Shell which came down into the Parlour where they all were, burſt as ſoon as ever it came to the Bottom, ſo that it did not give them time o much as to think what it might be, much leſs to know that it was really a Hand-Granadoe; but as it did great Execution among them, ſo they as certainly believ'd it was the *Devil*, as they believed the Spectre in the Chair was the *Devil*.

THE Noiſe of the burſting of the Shell was ſo ſudden and ſo unexpected, that it confounded them, and the Miſchief was alſo terrible; the Man that fainted and who lay on the Ground was killed outright, and two more that ſtood juſt before the Chimney; five of them were deſperately wounded, whereof one had both his Legs broke, and was ſo deſperate, that when the People from the Country came

came in, he ſhot himſelf thro' the Head with his own Piſtol, to prevent his being taken.

HAD the reſt of them fled out of the Parlour into the two other Rooms, 'tis probable they had been wounded by the other Shells; but as they heard the Noiſe in both the outer Rooms, and beſides were under the Surpriſe of its being not a Hand-Granado, but the *Devil*, they had no Power to ſtir; nor, if they had, could they know which way to go to be ſafe: ſo they ſtood ſtock ſtill 'till both the Shells in the other Rooms burſt alſo; at which being confounded, as well with the Noiſe as with the Smoke, and expecting more *Devils* down the Chimney where they ſtood, they run out all that Way, and made to the Door, helping their wounded Men along as well as they could; whereof one died in the Fields after they were got away.

IT muſt be obſerv'd, when they were thus alarmed with they knew not, what coming down the Chimney, they cryed out, that the *Devil* in the Chair had ſent for more *Devils* to deſtroy them; and 'twas ſuppos'd that had the Shells never come down they would all have run away. But certain it was, that the artificial *Devil* joyning ſo critically as to Time with the viſionary *Devils*, or whatever they were, compleated their Diſorder, and forced them to fly.

WHEN they came to the Door to the two Men, they made ſignals for their Comrades, who were poſted in the Avenues to the Houſe, to come to their Relief; who accordingly came up, and aſſiſted to carry off their Wounded Men: but after hearing the Relation of thoſe that had been in the Houſe, and calling a ſhort Council a little way from the Door, (which, tho' dark as it was, the Steward and his Men could perceive from the Window,) they all reſolved to make off.

THERE

THERE was another concurring Accident, which tho' it does not relate to my Subject, I muſt ſet down to compleat the Story, *viz.* That two of theſe Granadoes by the Fire of their Fuzes ſet the Chimneys on Fire; the third being in a Funnel that had no Soot in it, the Room having not been ſo much uſed, did not. This Fire flaming out at the top, as is uſual, was ſeen by ſome Body in the Village, who run immediately and allarmed the Prieſt or *Padre*, and he again rais'd the whole Town, believing there was ſome Miſchief fallen out, and that the Houſe was ſet on Fire.

HAD the reſt of the Gang not reſolv'd to make off, as is ſaid above, they had certainly fallen into the Hands of the Townſmen, who ran immediately with what Arms came next to Hand, to the Houſe. But the Rogues were fled, leaving, as above, three of their Company dead in the Houſe, and one in the Field.

I MUST confeſs, I cannot draw many Inferences to my purpoſe from the Particulars of this Story, which however I have told for your Diverſion; but from the General I may; namely, This Apparition was certainly not in favour of the Robbery; and if all the Particulars are true in Fact as related, we can hardly with Juſtice place them to Satan's Account. Take him as a Deſtroyer and a Father of Miſchief, he could not be ſuppos'd to have appear'd to prevent the Robbing the Houſe, or to aſſiſt the Steward in the Houſe in defence of his Maſter's Goods: what Good Spirit this muſt be, and from whence, is then a remaining Queſtion, and that brings it to my purpoſe again.

I SHALL give you another Story out of more Authentick Records, tho' related in a different manner by ſeveral People, as their ſeveral Intereſts inclin'd them.

JAMES IV. King of *Scotland* being perſwaded by the Clergy and the Biſhops to break with *England*, and declare War againſt *Henry* VIII, contrary to the Advice of his Nobility and Gentry, who were to bear both the Expence and the Blows of a Battel; *I ſay*, the King, thus over-ruled by the Clergy, raiſes an Army, and prepared to march to the Frontiers; but the Evening before he was to take the Field, as he was at *Veſpers* in the Chappel Royal at his Palace of *Lithgo* or *Linlithgow*, an antient Man appear'd to him with a long Head of Hair of the Colour of Amber, (ſome Accounts would repreſent it as a Glory painted round a Head by the Limners) and of a venerable Aſpect, having on a ruſtick Dreſs, that is to ſay, in that Country Language, a belted Plaid girded round with a Linnen Saſh. This Man was (as it ſeems by the Story) perceived by the King before he came cloſe up to him, and before he was ſeen by any of the People; and the King alſo perceiv'd him to be earneſtly looking at him, and at the Noble Perſons about him, as if deſiring to ſpeak to him.

AFTER ſome little time he preſs'd thro' the Crowd, and came cloſe up to the King, and, without any Bow or Reverence made to his Perſon, told him with a low Voice, but ſuch as the King could hear very diſtinctly, That he was ſent to him to warn him, not to proceed in the War which he had undertaken at the Sollicitation of the Prieſts, and in Favour of the *French*; and that if he did go on with it he ſhould not proſper. He added alſo, that he ſhould abſtain from his Lewd and Unchriſtian Practices with wicked Women, for that if he did not, it would iſſue in his Deſtruction.

HAVING deliver'd his Meſſage he immediately vaniſh'd; for tho' his preſſing up to the King had put the whole Aſſembly in diſorder, and that every one's Eye was fix'd upon him, while he was delivering

vering his Message to the King; yet not one could see him any more, or perceive his going back from the King; which put them all into the utmost Consternation.

THE King himself also was in great Confusion; he would fain have believ'd the Spectre was a Man, and would have spoken to it again, and would have ask'd some Questions of him. But the People constantly and with one Voice affirm'd that it was an Angel, and that it immediately disappear'd after the Message was deliver'd; that they plainly saw him and felt him thrusting to get by them as he went up, but not one could see him go back.

THE King upon this was satisfied that 'twas not a real Body, but an Apparition; and it put him into a great Consternation, and caused him to delay his March a-while, and call several Councils of his Nobility to consider what to do.

BUT the King being still over-perswaded by those Engines who were employ'd by Monsieur LA MOTTE, the *French* Ambassador; continu'd in his Designs for a War, and advanc'd afterwards with his Army to the *Tweed*, which was in those times the usual Boundary of the two Kingdoms.

HERE the Army rested some time, and the King being at *Jedburgh*, a known Town in those Parts, as he was sitting drinking Wine very plentifully in a great Hall of the House, where his Head-Quarters was then held, suppos'd to be the old Earl of *Morton*'s House in that Town; the Spectre came to him a second time, tho' not in the Form which it appear'd in at *Lithgo*; but with less regard or respect to the Prince, and in an imperious Tone told him, he was commanded to warn him not to proceed in that War, which if he did, he should lose not the Battel only, but his Crown and Kingdom: and that after this, without staying for any Answer, like the Hand to King *Ahasuerus*, it went to the Chimney,

ney, and wrote in the Stone over it, or that which we call the Mantle-piece, the following Diſtich,

Læta ſit illa dies, Neſcitur Origo ſecundi
Sit labor an requies, ſic tranſit gloria Mundi.

THAT the King did not liſten to either of theſe Notices, our Hiſtories, as well as *Buchanan* the Hiſtorian of *Scotland*, take Notice of very publickly; and that he marcht on, fought the *Engliſh* at *Flodden-Field*, and there loſt his Army, all his former Glory, and his Life, is alſo recorded; I need ſay no more of it.

THESE two Apparitions were certainly from ſuch Spirits as we are ſpeaking of, *viz.* ſuch as mean well to Mankind, and being Good and Beneficent in their Nature, would prevent the ruin or deſtruction of thoſe whom they appear to: But have not always Power to direct the Meaſures, or to oblige the Perſons to hearken to their Advice.

HAD it been a Heavenly Viſion, 'tis more than probable it would have laid hold of the King's Hand, as the Apparition of Angels did to *Lot*, and as it were dragg'd him away, and ſaid You ſhall not go forward, that you may not be defeated and ſlain, both you and your Army.

AGAIN, had it been the *Devil*, or an Apparition from Hell, the Meſſage would never have been for Good; it would never have warn'd him to avoid the Battel, which ſhould be ſo fatal to him, and in which ſo much Innocent Blood ſhould be ſhed to gratify the Prieſts, who 'twas not doubted were brib'd or otherwiſe influenc'd by *France*, and by which the King ſhould be ſure to loſe his Life.

THE *Devil* is too great a lover of Miſchief to concern himſelf in ſuch an eminent manner for a Publick Good; too great an Enemy to Mankind to take the Trouble to caution the King twice, and

ſend

send, as we may say, two Expresses to him to save his Life, and prevent a War; nor can we suppose the *Devil* concern'd to promote Peace in the World, but just the contrary; 'tis his business to Foment Distractions, publick Confusions, and War.

But should we suppose for once that the *Devil* standing Neuter between the two Nations, should go so far out of his way as to endeavour to keep the Peace for that time only; yet what shall we say to the other Part of the Message at *Lithgo*, *viz.* That he should abstain from his Lewdness, and from his scandalous Life, his familiarity with Women, and the like? Did ever the *Devil* pretend to this in his Life? if this cou'd be the *Devil*, then he must be allow'd to act very much out of his ordinary Way, as some expres it; 'tis not his profes'd, avow'd Practice.

What then must these Appearances be, and from whence? And how reasonable is it from all these things to believe, that there are some other Spirits which we yet know nothing of, or but very little, who do so far concern themselves for the good of Mankind, as that they frequently appear to us to warn us of Danger, to alarm us at the Approach of Impending Mischief; advising and cautioning us from evil Courses, and evil Actions, as what is destructive to our present as well as future Felicity?

If it be Objected, that some have owned themselves to be the Souls of departed Persons, as of near Relations, Wives, Husbands, *&c.* and have appear'd in their Likness, and even in their Cloaths; it is answer'd, That is no Argument against the thing at all; because as Spirits are allow'd in our present Discourse to assume any Shape, so it is not doubted but they may take up the Shape of the Dead as well as of the Living, and may assume the very

very Cloaths, Countenances, and even Voices of dead Persons; and it must be so, or else we must fall into all the absurdities of Souls remaining in a wandring, unappointed, unsettled state after Life; which, if it should be granted, we must in many things contradict the Scripture, and the receiv'd Opinions of all the reform'd Churches, and almost of all good Men even in all Ages.

CHAP. VII.

Of the many strange Inconveniences and ill Consequences which would attend us in this World, if the Souls of Men and Women, unembodyed and departed, were at Liberty to visit the Earth, from whence they had been dismiss'd, and to concern themselves about Human Affairs, either such as had been their own, or that were belonging to other People.

I BELIEVE there are few speculative Delusions more universally receiv'd than this, *that those things we call* Spectres, Ghosts, *and* Apparitions, *are really the departed Souls of those Persons who they are said to represent.*

We see, or pretend to see, our very Friends and Relations actually cloath'd with their old Bodies, tho' we know those Bodies to be embowell'd, separated, and rotting in the Grave; as certainly as the Head and Quarters of a Man executed for Treason are drying in the Sun upon the Gates of the City: we see them dress'd up in the very Cloaths which we have cut to pieces and given away, some to one body some to another, or applied to this or that use; so that

that we can give an Account of every Rag of them: we hear them ſpeaking with the ſame Voice and Sound, tho' the Organ which form'd their former Speech we are ſure is periſhed and gone.

THESE Similitudes of things fix it upon our Thoughts, that it muſt be the ſame; that the Souls of our late Friends are actually come to reviſit us; which is to me, I confeſs, the moſt incongruous and unlikelieſt thing in the World.

FIRST, They muſt have a very mean Opinion of the future State, and the exalted Condition of the Bleſſed, that can imagine they are to be interrupted in their Joy; and even *diſquieted*, as *Samuel* ſaid to *Saul*, by the importunities of this World's Affairs: *Why haſt thou diſquieted me, to bring me up*? as if it was in the Power of a deſpicable Witch to bring him up, for it intimates a Force, whether he would or not; which does not at all correſpond with the high Thoughts we are directed to entertain of the perfect Felicity of that State, of which Eye has not ſeen, or Ear heard, or Heart conceived.

SECONDLY, They muſt have likewiſe very mean Thoughts of the State of everlaſting Miſery, who can think that the Spirits in Priſon can get looſe from thoſe determined Chains, to come hither and attend upon the Trifles of Life; nor do I know whether it would be worth their ſhifting Hell, and coming back to this World in the wandring Condition thoſe Things call'd Ghoſts are underſtood to be; or indeed to reaſſume a Body, without making Life a State of farther Probation. For what would Life be here for a few Years ſubjected to human Infirmity, want, diſtreſs, and caſualty, and no alteration poſſible of their future State, no Hope, no room for changing the Sentence? They know little of that Hell call'd Deſpair, that can think it more ſupportable in this World, than the Eternal State, which it is a proſpect of, is in that to come.

BUT

BUT this is too grave abundance for the Times, and therefore I ſay no more of that Part; but I muſt bring the Caſe nearer to our preſent Taſte, as well as to our Capacity.

LET us next enquire into the Neceſſity of diſturbing or diſquieting our departed Friends, with or about the Concerns of their Families: If their coming is by the Permiſſion of Providence, then I demand what Occaſion is there for it? and of what Service is it? ſeeing the ſame Providence is able to employ other Servants of the ſame Errand, and to do the ſame Buſineſs, and who will not only do it as well, but to be ſure much better. It is anſwer'd, the Sovereignty of Providence is not to be diſputed, He may do what he pleaſes, and employ who he pleaſes: but then the Wiſdom of Providence too is not known to act inconſiſtent with itſelf; and, which is a ſufficient Anſwer to all the reſt, we are allowed to judge of all theſe things by our reaſoning Powers, nor have we any other Rules to judge by; and it can be no Crime to reaſon with calmneſs, and with due reſpect to ſuperior Power, upon the ordinary Adminiſtration even of Heaven itſelf.

I'LL ſuppoſe that no Apparitions were allow'd to ſhew themſelves on Earth, but on Occaſions of ſome unuſual Conſequence, and that then they might always be expected; and there are many affirm it to be ſo; (tho' I openly ſay I do not;) but ſuppoſe it, I ſay; and that whenever theſe things have appear'd it was in eſpecial Caſes, ſuch as of manifeſtly injur'd Right, Oppreſſion of Widows and Orphans, Wrong done to Perſons unable to do themſelves Juſtice, depreſs'd Poverty, and many ſuch Caſes which Souls are ſaid to be anxious about, even after Death; I ſay, if it were ſo, the World is at this time (and, perhaps, has always been) ſo full of Violence, Injuſtice,

Fraud and Oppreſſion, that the Souls of our departed Friends would hardly ever be at reſt.

How many weeping Widows, ſtarving Orphans and oppreſs'd Families have in our Age ſuffer'd by the loſs of the Money which their Fathers and other Anceſtors left for their Subſiſtance and Eſtabliſhment in a certain City Chamber, or put into a certain Exchequer upon the publick Faith? According to this Notion, neither the viſible or inviſible World would have been at Peace: the habited viſible World would have been continually haunted with Ghoſts, and we ſhould never have been quiet for the Diſturbance of Spirits and Apparitions: the inviſible World would have been in a continued Hurry and Uneaſineſs; Spirits and Unembodied Souls asking leave to go back again to ſee their Wills rightly perform'd, and to harraſs their Executors for injuring their Orphans; and all the Ages of Time would have been taken up in giving Satisfaction to them in ſuch and ſuch Caſes.

It was the Saying of a *Roman*, (indeed, I mean, a *Roman* in Religion) that it was a Sign to him, paſt all Diſpute, that the Dead could never come to the Quick, becauſe the Teſtators of all thoſe Chatities given by departed Souls of Saints for the Maintenance of Hoſpitals, Chantries, Colleges, Churches, and religious Houſes, as well in Money as in Lands and Inheritances, did not walk, and haunt King *Hen.* VIII, and pull him not out of his Throne only, but out of his Grave, for taking away, as he did, all thoſe Rents and Revenues, Lands and Eſtates from the religious Houſes to which they belong'd.

Now if they were not diſquieted for ſo great a Piece of Injuſtice, why ſhould they be forcibly diſturb'd for Trifles, compar'd to thoſe great Events?

Again, ſhould departed Souls get leave to come back to this World, to ſee Juſtice done to their Families

milies and Relations, how comes it to pass that they have not done it on such frequent Occasions as are daily given them in the World? And why do any People enjoy peaceably the Estates which they got wrongfully? The Works of Heaven are all perfect. Would he have sent Angels or Spirits to procure Justice to be done only in Part, and not in the Whole? And how much Arrears is the wicked Part of the World then in, to the better Part? And which way is it possible Right should now be done?

Besides, to go back to publick Things; what Rage, what Violences, Rapins, Ruins, not of Persons only, but of Nations, have we seen and heard of in the World? and yet we see Death puts an End to all Grievance, or Complaints of Grievance whatsoever; the departed Souls rest undisturb'd about it, Resentment all dies with them; and whatever the Apparitions, which we call Souls, have pretended, or we have pretended for them, the Souls themselves are perfectly unconcern'd at it all.

What Apparitions have been, have certainly been of those blessed Angelick Spirits, who may so far have concern'd themselves in some Cases of Violence, Oppression, manifest and atrocious Frauds, to allarm the Offenders, and thereby bring them to do Right, as well for their own good as for the Relief of the oppress'd Sufferers, who, perhaps, have invok'd the Divine Justice against them.

Hence give me leave to observe, tho' it is still a little serious, and perhaps you may think it is out of the way, that 'tis not a thing of the least Concern to us to have the Cry of the Poor against us, or to have the Widows and Orphans, who we have injur'd and oppress'd, look up to Heaven for Relief against us, when they, perhaps, have not Money to go to Law, or to obtain or seek Remedy against us in the ordinary way of Justice. I had much rather have an unjust Enemy draw his Sword upon

me, than an injur'd poor Widow cry to Heaven for Justice against me; and I think I should have much more Reason to be afraid of the Last than the First, the Effect is most likely to be fatal. *Job.* xxxiv. 28. and *Exod.* xxii. 22, 23. *Ye shall not afflict any Widow or Fatherless Child: If thou afflict them in any wise, and they cry at all unto me, I will surely hear their Cry*; and *v.* 24. *And your Wives shall be Widows, and your Children Fatherless.* But this is a Digression, and of a kind I shall not fall often into.

But as much as I think there is Reason to apprehend the Prayers of the oppress'd Widow and Orphan, or of any injur'd Fellow-Creatures; yet I must acknowledge I see no Reason to be afraid of their Ghosts, or of their Souls visiting me, in order to terrifie me into a Change of the evil Practice, and a humour or resolve of doing Right to their Families.

Conscience, indeed, is a frightful Apparition itself, and I make no Question but it oftentimes haunts an oppressing Criminal into Restitution, and is a Ghost to him sleeping or waking: nor is it the least Testimony of an invisible World that there is such a Drummer as that in the Soul, that can beat an Allarm when he pleases, and so loud, as no other Noise can drown it, no Musick quiet it or make it hush, no Power silence it, no Mirth allay it, no Bribe corrupt it.

Conscience raises many a *Devil*, that all the Magick in the World can't *lay*; it shows us many an Apparition that no other Eyes can see, and sets Spectres before us with which the *Devil* has no Acquaintance; Conscience makes Ghosts walk, and departed Souls appear, when the Souls themselves know nothing of it.

This thing called Conscience is a strange bold Disturber, it works upon the Imagination with an invincible

Pag. 101. I. Vr Gucht Sc

invincible Force; like Faith, it makes a Man view things that are not, as if they were; feel things that are not to be felt, see things that are not to be seen, and hear things that are not to be heard; it commands the Senses, nay even the Tongue it self, which is so little under Command, submits to this sovereign Mandate; and tho' I do not see that Conscience always over-rules it to Silence, yet it often makes it speak, even whether it would or no, and that to its own Ruin and Destruction; making the guilty Man accuse himself, and confess what his Policy had before so effectually conceal'd, that no Eye had seen it, no Evidence could prove it.

THE Murtherer sees the murther'd Innocent as plainly before his Eyes, as if he was actually sent back from his Place to charge him; *nay*, he sees him without Eyes, he is present with him sleeping and waking; he sees him when he is not to be seen, and testifies to his own Guilt, with no need of other Witness.

I HAVE heard a Story which I believe to be true, of a certain Man who was brought to the Bar of Justice on Suspicion of Murther, which however he knew it was not in the Power of human Knowledge to detect. When he came to hold up his Hand at the Bar, he pleaded, *Not Guilty*; and the Court began to be at a Loss for a Proof, nothing but Suspicion and Circumstances appearing; however such Witnesses as they had they examin'd as usual; the Witness standing up, as is usual, upon a little Step, to be visible to the Court.

WHEN the Court thought they had no more Witnesses to examine, and the Man in a few Moments would have been acquitted; he gives a Start at the Bar, as if he was frighted; but recovering his Courage a little, he stretches out his Arm towards the Place where the Witnesses usually stood

to give Evidence upon Tryals, and pointing with his Hand, My Lord, says he, (aloud) that is not fair, 'tis not according to Law, he's not a legal Witness.

THE Court is surpriz'd, and could not understand what the Man meant; but the Judge, a Man of more Penetration, took the Hint, and checking some of the Court that offer'd to speak, and which would have perhaps brought the Man back again to himself; Hold, *says the Judge*, the Man sees something more than we do, I begin to understand him; and then speaking to the Prisoner,

WHY, *says he*, is not he a legal Witness? I believe the Court will allow his Evidence to be good, when he comes to speak.

No, my Lord, it cannot be just, it can't be allowed, *says the Prisoner*, (with a confused Eagerness in his Countenance, that shew'd he had a bold Heart but a guilty Conscience.)

WHY not, Friend, what Reason do you give for it? *says the Judge.*

My Lord, *says he*, no Man can be allowed to be Witness in his own Case; he is a Party, my Lord, he can't be a Witness.

BUT you mistake, *says the Judge*, for you are indicted at the Suit of the King, and the Man may be a Witness for the King, as in case of a Robbery on the Highway we always allow the Person robb'd is a good Witness; and without this the Highway-man could not be convicted; but we shall hear what he says, when he is examined.

THIS the Judge spoke with so much Gravity, and so easie and natural, that the Criminal at the Bar answer'd, Nay, if you will allow him to be a good Witness, then I am a dead Man: the last Words he said with a lower Voice than the rest, but withal called for a Chair to sit down.

THE

THE Court order'd him a Chair, which if he had not had, 'twas thought he would have ſunk down at the Bar; as he ſat down he was obſerved to be in a great Conſternation, and lifted up his Hands ſeveral times, repeating the Words, *a dead Man, a dead Man*, ſeveral times over.

THE Judge, however, was at ſome Loſs how to act, and the whole Court appear'd to be in a ſtrange Conſternation, tho' no body ſaw any thing but the Man at the Bar; at length the Judge ſaid to him, Look you Mr. —— calling him by his Name, You have but one way left that I know of, and I'll read it to you out of the Scripture; and ſo calling for a Bible he turns to the Book of *Joſhua*, and reads the Text, *Joſh.* vii. 19. *And* Joſhua *ſaid unto* Achan, *my* Son, *give, I pray thee, Glory to the* Lord God of Iſrael, and *make Confeſſion unto him*, and *tell me* now *what thou haſt done, hide it not from me.*

HERE the Judge exhorted him to confeſs his Crime, for he ſaw, no doubt, an Evidence ready to convict him, and to diſcover the whole Matter againſt him; and if he did not confeſs, Heaven would, no doubt, ſend Witneſs to detect him.

UPON this the ſelf-condemn'd Murtherer burſt out into Tears and ſad Lamentations for his own miſerable Condition, and made a full Confeſſion of his Crime; and when he had done, gave the following Account of his Caſe, as to the Reaſons of his being under ſuch a Surprize, *viz.* That he ſaw the murther'd Perſon ſtanding upon the Step as a Witneſs, ready to be examined againſt him, and ready to ſhew his Throat which was cut by the Priſoner, and who, as he ſaid, ſtood ſtaring full upon him with a frightful Countenance; and this confounded him: (as well it might) and yet there was no real Apparition, no Spectre, no Ghoſt or Appearance, it was all figur'd out to him by the Power of his own Guilt, and the Agitations of

his Soul, fir'd and ſurpriſed by the Influence of Conſcience.

THE Soul of the Murther'd Perſon ſeeks no Revenge; all that Part is ſwallowed up in the Wonders of the eternal State, and Vengeance entirely reſign'd to him to whom it belongs; but the Soul of the Murtherer is like the Ocean in a Tempeſt, he is in continual Motion, reſtleſs and raging; and the Guilt of the Fact, like the Winds to the Sea, lies on his Mind as a conſtant Preſſure, and adds to that, (ſtill like the Seas) 'tis hurry'd about by its own Weight, rolling to and again, Motion encreaſing Motion, 'till it becomes a meer Maſs of Horrour and Confuſion.

IN this diſtracted Condition, Conſcience, like a Storm at Sea, ſtill breaks over him; firſt gathers about him in a thick black Cloud, threatning the Deaths that it comes loaded with; and after hovering about him for a-while, at laſt burſts with Lightnings and Thunder, and the poor ſhatter'd Veſſel ſuffers Shipwreck, ſinks, and is over-whelm'd in the Middle of it.

IF Juſtice does not overtake him, if he is not diſcover'd and detected, and brought to publick Shame, as the Laws of God and Man require; How is he put to the Queſtion (ſo they call it in Countries abroad, when Men are put to the Rack to make them confeſs) how is he tortur'd with the Terrors of his own Thoughts, haunted with the Ghoſts of his own Imagination, and Apparitions without Apparition? the murther'd Perſon is always in his Sight, and Cries of Blood are ever in his Ears; 'till at laſt, leſs able to bear the Torture of Mind than the Puniſhment of his Carcaſs, he even dies for fear of Death, murthers himſelf, and goes away in Horror; or, if Heaven is merciful to him, delivers himſelf up to Juſtice, and dies a Penitent.

I COULD give many flagrant Inſtances of this, enough to crowd up this whole Work, but I have not room for it; take one or two for Examples.

A GENTLEMAN, and a Man in good Circumſtances too, committed a Murther in or near St. *Pancras Soaper-Lane*, *London*, many Years ago; the Murther was attended with ſome very cruel and barbarous Circumſtances, ſuch as he could not expect to be pardoned for, ſo he fled, and making his Eſcape into *France*, got out of the Reach of Juſtice.

HIS perſonal Safety was for a-while ſo much Satisfaction to him, that he did not make any Reflections at all upon the Fact; but after a-while, he took ſhipping from *France*, and went over to *Martinico*, where he liv'd ſeveral Years; and even for two or three Years he carried it off well enough; but the firſt Shock given to his Soul was in a Fit of Sickneſs, when being in Danger of Death, he ſaw, as he was between ſleeping and waking, the Spectre, as he thought, of the murther'd Perſon, juſt as in the Poſture when he killed him, his Wound bleeding, and his Countenance ghaſtly; the Sight of which exceedingly terrify'd him, and at length awaken'd him.

BUT being awake, and finding it was but a Dream, and that the murther'd Perſon did not really appear to him, and, as he call'd it, haunt him, he was eaſie as to that Part; but being in a high Feaver, and believing he ſhould die, Conſcience began to ſtare at him, and to talk to him; he reſiſted a long time, but Death approaching, he grew very penſive, tho', as he ſaid, ſtill more afraid of dying, than penitent for his Crime.

AFTER he recover'd he grew eaſie, and began to forget things again; came over to *Europe* again, and being at *Roan* in *Normandy*, he dream'd he ſaw the murther'd Man again, and that he look'd frightful

frightful and terrible; and with a threat'ning Aspect, and this threw him into a kind of Melancholy, which encreas'd exceedingly; the Spectre, as he call'd it, coming to him every Night.

But this was not all; for now as he dreamed of it all Night, so he thought of it all Day; it was, as we say, before his Eyes continually, his Imagination form'd Figures to him, now of this kind, then of that, always relating to the murther'd Man; so that, in short, he could think of nothing else: And tho' he was satisfied there was no real Ghost, as he called it, or Apparition, yet his own terrified Conscience made the Thought be to him like one continued Apparition, and the murther'd Man was never out of his Sight.

He was so reduced by the constant Agitation of his Soul, that he was in a very weak Condition, and in a deep Consumption: But in the midst of these Tumults of his Soul, he had a strong Impression upon his Mind, that he could never die in Peace, nor ever go to Heaven, if he did not go over to *England*, and either get the Parliament's Pardon (for it was in those Days when there was no King in *Israel*) or that if he could not obtain a Pardon, that then he should surrender into the Hands of Justice, and satisfy the Law with his Life, which was the Debt he owed to the Blood of the Man he kill'd, and cou'd no other way be expiated.

He withstood this as a wild distracted thing, and the Fruit of his disturb'd Mind: What, *said he to himself*, should I go to *England* for? to go there is to GO and DIE; and these Words, GO and DIE, run daily upon his Mind: But tho' they came first into his Thoughts, as an Answer to his other Distractions, yet they turn'd upon him soon after, and he dream'd that the dead murther'd Man said to him, GO and DIE; and repeating it said,

GO

GO to *England* and DIE; and this follow'd him by Night and by Day, asleep and awake, that he had it always in his Ears, GO to *England* and DIE.

In short, and to pass over some Cirumstances, tho' worth telling, which happen'd to him in the mean time, he was so continually terrify'd by the Reproaches of his Conscience, and the Voice which he thought follow'd him, that he answer'd it once in his Sleep thus; Well, if it must be so, let me alone, I will GO and DIE.

It was some time however before he did; but at last, unable to support the Torture of his Mind, he resolv'd to come over to *England*, and did so: He landed at *Gravesend*, and there took Passage in the Tilt-Boat for *London*.

When he arriv'd at *London*, intending to land at *Westminster*, he took a Wherry at *Billinsgate*, to carry him through Bridge. It happen'd, that two Lighters loaden with Coals run foul of the Boat he was in, and of one another, over-against *Queen-Hith*, or thereabouts; and the Watermen were so very hard put to it, that they had much ado to avoid being crush'd between the Lighters, so that they were oblig'd to get into one of the Lighters, and let the Boat sink.

This occasion'd him, contrary to his Design, to go on Shore a little to the Eastward of *Queen-Hith*; from thence he walk'd up on Foot towards *Cheapside*, intending to take a Coach for *Westminster*.

As he pass'd a Street, which crosses out of *Bread-street* into *Bow-lane*, being almost Night, and he not well knowing the Streets, having been absent eighteen Years, he heard some body cry, Stop him, stop him! It seems a Thief had broke into a House in some Place, as he pass'd by, and was discover'd, and run for it, and the People after him, crying Stop him, Stop him!

It presently occurr'd to him, that being so near the Place where the Murther was committed, and where he had lived, some body that knew him had seen him, and that it was him they cry'd after; upon which he began to run with all his Might.

Had the People cry'd *stop Thief*, he had had no need to be alarm'd, knowing, as he said, that he had stolen nothing; but the Crowd crying only *stop him*, *stop him*, it was as likely to be him as not; and his own Guilt concurring, he run, *as above*.

As he run with all his Might, it was a good while before the People overtook him; but just at the Corner of *Soaper-lane*, near about where now stands the *Rummer Tavern*, his Foot slipt, and his Breath failing him too, he fell down.

The People, not knowing who he was, had lost their Thief, and pursu'd him; but when they came up to him, they found he was not the right Person, and began to leave him; but his own Guilty Conscience, which at first set him a running, and which alone was his real Pursuer, continuing to follow him close, and which at last had thrown him down too, so encreas'd his Fright, that believing they all knew him, he cry'd out, It is very true, I am the Man, it was I did it.

It seems, when he first fell, some People, who upon hearing the Noise in the Street came running to their Doors, as is usual in such Cases; I say, some People, at the Door of a House, just against where he fell, said one to another, There he is, that's he, they have catch'd him; and it was upon that Saying that he answer'd, *It is very true, I am the Man, and I did it*; for still he imagin'd they knew him to be the Murtherer, that kill'd the Man so long ago; whereas there was no body there that had any Knowledge of the Matter, and the very Memory of the thing was almost forgotten in the Place, as it might well be, having been done eighteen Years before.

How-

HOWEVER, when they heard him cry *I am the Man*, and *I did it*, one of the People that came about him said, What did you do? Why, I kill'd him, says he; I kill'd Mr. ——— and then repeated his Name; but no body remember'd the Name.

WHY, you are mad, says one of the People; and then, *added another*, the Man's a distracted, disorder'd Man. They pursu'd a little Shoplifting Thief, and here they have frighted a poor Gentleman, that they own is not the Person, but is an unhappy disorder'd Man, and fancy'd they pursu'd after him.

BUT are you sure he is not the Man?

SURE? says another; Why, they tell you so themselves. Besides, the Man is distracted.

DISTRACTED! *says a third*, how do you know that?

NAY, *says the other*, he must be distracted, or in Drink; don't you hear how he talks? *I did it, I kill'd him*, and I don't know what. Why, here's no body kill'd, is there? I tell you the poor Man is craz'd. Thus they talk'd a-while, and some run forward towards *Cheap-side*, to look for the real Thief, and so they were about to let him go. But one grave Citizen, and wiser than the rest, cry'd, *nay hold*, let's enquire *a little further*; tho' he's not the Thief they look for, *there may be something in it; let us go before my* Lord Mayor *with him:* and so they did. I think the Lord Mayor then in Being, was Sir *William Turner*.

WHEN he came before the Lord Mayor, he voluntarily confess'd the Fact, and was afterwards executed for it: and I had the Substance of this Relation from an Ear-witness of the thing, so that I can freely say that I give entire Credit to it.

IT was remarkable also, that the Place where this Man fell down when he run, believing he was pursued and known, tho' at first he really was not,

was

was just against the very Door of the House where the Person liv'd that he had murther'd.

MANY Inferences might be drawn from this Story, but that which is particularly to my Purpose, is, to shew how Men's Guilt crowds their Imagination with sudden and surprizing Ideas of things; brings Spectres and Apparitions into their Eyes, when there are really no such things; forms Ghosts and Phantasms in their very View, when their Eyes are shut: They see sleeping, and dream waking; the Night is all Vision, and the Day all Apparition, 'till either by Penitence or Punishment they make Satisfaction for the Wrong they have done, and either Justice or the injur'd Person are appeased.

BUT to bring all this back to our Business: here's no other Apparation in all this, than what are form'd in the Imagination; the Ghosts, the Souls of the most injur'd Person, whether injuriously murther'd, or injuriously robb'd and plunder'd, sleeps in Peace, knows nothing of the Murtherer or Thief, except only that it gives that Part all up to the Eternal Judge: the Murtherer has the Horror of the Fact always upon him, Conscience draws the Picture of the Crime in Apparition just before him, and the Reflection, not the injur'd Soul, is the Spectre that haunts him: Nor can he need a worse Tormenter in this Life; whether there is a worse hereafter, or no, I do not pretend to determine. This is certainly *a Worm that never dies*; 'tis always gnawing the Vitals, not of the Body, but of the very Soul — But I say, here was no Apparition all this while of any kind, no Spectre, no Ghost, no not to detect a Murtherer.

1. NO *Devil* or Evil Spirit; as for *Satan*, he would rather protect, or at least shelter him, that he might commit another Murther.

2. NO Soul of the deceased, however injur'd; the Man acknowledg'd he never saw any real Apparition.

WHAT

WHAT was it then the Man was exercis'd with? I anſwer, he was harraſs'd by the Reflection of his own Guilt, and the Sluices of the Soul were ſet open by the Angels or Spirits attending, and who by Divine Appointment are always at hand to execute the vindictive Part of Juſtice, as well as the more merciful Diſpenſations of Heaven, when they have them in Commiſſion.

THESE abandon'd him to the Fury of an enrag'd Conſcience, open'd the Sluices of the Soul, as I call them, and pour'd in a Flood of unſufferable Grief, letting looſe thoſe wild Beaſts call'd Paſſions upon him, ſuch as *Rage*, *Anguiſh*, *Self-reproach*, too late *Repentance*, and final *Deſperation*, all to fall upon him at once; ſo the Man runs to Death for Relief, tho' it be to the Gallows, or any where, and that even by the meer Conſequence of Things.

BUT if then Oppreſſion, Injury, Robbery, and even Murther it ſelf, will not bring the departed injur'd Soul back in Ghoſt or Apparition; if when it is once Uncas'd, Diſmiſs'd, or Unembodied, its State is determin'd, and that it can receive no ſuch Impreſſions as to be diſquieted afterwards, much leſs brought back hither to haunt or perplex the Perſons left behind, what then ſhall we ſay?

HOW then can we think they ſhould come back for Trifles, nameleſs Trifles, or Trifles not worth naming? and what are we to call thoſe real Apparitions which we have Reaſon to believe are, and frequently have been ſeen in the World? what are they, nay, what can they be, but theſe Angels or Spirits, call them what you will, who inhabit, or have their Station in the great Void or Waſt? who have the Guard, not of our *Atmoſphere* only, nay not of the *Solar Syſtem* only, tho' that is of Immenſe and Inconceiveable Extent, and full of diſtant Planetary Worlds, but even of the whole Syſtem of the Creation, the Syſtem of *Empty Space*.

THESE

THESE may, and no doubt do visit us every Day, whether they are visible to us or no; their Business is among us, they are posted in their Station as describ'd, on purpose to take Cognizance of us, and of things belonging to us, and done by us.

IF Murther, Rapine, and Oppression is exercis'd upon any, these frequently, if not always, concern themselves, either to detect it, or to bring the Offender to Justice, or both, especially in Cases of Blood: And this is the best way we can account for the Discovery of Murther, which is so general, that it is our receiv'd Opinion, that Murther very seldom goes undiscover'd; that *Murther will out*, that is, will come out to be known and punished.

IF instead of saying Murther *very seldom goes undiscover'd*, they had said *seldom goes unpunish'd*, I believe it might have been universally true; for sometimes secret Murthers are never discover'd to the Persons who knew of the Fact, or in the Place where it was committed: but how are they pursu'd by the Divine Vengeance, that is to say under the Ministry of these happy Instruments, who fail not to pursue the Murtherer? perhaps it may be the only Case wherein they are Agents of Justice, without a mixture of Mercy.

HOW many secret, and 'till then undiscover'd Murthers do these happy Instruments oblige the guilty Wretches to discover, which no Human Eye had been Witness to? Some are discover'd, as in the Example above, and brought to Punishment: Some at the Gallows, whither the Criminal is brought for other Crimes; some upon sick Beds, and in View of Eternal Judgment; some in Shipwrecks, some in Battels, some one way, some another.

NOR

NOR can it be deny'd, that tho' these angelick ministring Spirits were to be constant Messengers of Justice in such Cases, yet it would be much more merciful than to give the Soul of the injur'd murther'd Person leave to come back arm'd with Power, and with the Terrors of its invisible State, to do it self Justice, inflam'd with the Resentments which it might be reasonable to suppose it must have at the Injury receiv'd, able to tear the Murtherer in Pieces, and in Condition to carry on its own Quarrel, and execute the Divine Justice, in revenge of its private Quarrel.

1. THIS would be inconsistent with the supreme Prerogative of Heaven, by which he has taken all executive Justice into his own Hand, all Retribution, all retaliating Justice; and that on purpose to restrain the Rage and Fury of Men, who would be unbonnded in the vindictive Part, and set no Limits to their Vengeance; which for that very Reason, I say, God has declar'd he takes into his own Hand; *Vengeance is* MINE, *I will repay.* Rom. xii. 19.

2. IF it were not thus, the World would be a Field of Blood and Confusion, the departed Soul of a murthered Person would be always harrassing, not the Murtherer only, but all the Persons concern'd in his Injury; and without Mercy would call every one a Murtherer, that was on the side of his Enemy, whether guilty or not; in a word, suppose he dy'd fighting, he would come back to revenge his own Death, fir'd with a double Rage, and arm'd with an irresistible Ability to revenge.

BUT not to confine my self to the Case of a Murtherer only; If Souls after Death could return to visit those who they had any Concerns with here, let the Occasion be what it would, the World would be all Confusion and Disorder; Quarrels and Contentions would never cease, Feuds

of Families would not die, but the injur'd Person would always come back to right himself.

And how do we know that they would, even in that enlightned State of Being, be impartially just, considering they would act in their own Causes? Are we sure they would not insist upon pretended Right, as they did perhaps when living? if so, then we must have Appeals even from the Spirits themselves; for they would be as liable to do Injury in their Revenge, as those yet living had been to do to them.

Here we might make a rational Excursion upon the present State of Things: What would be the case, if all the injur'd Souls now in a determin'd State, were able to come back, and demand Justice of the present Age? what work would it make among us? how many wealthy Landlords would be turn'd out of Possession, and rich Tradesmen oblig'd to refund? How would the strong Oppressor be challeng'd by the weak, the injur'd Poor be the ruin of the Rich? How many Adulterers would be bound to dislodge from the Arms of the fair Intruder? How many injur'd Ladies would claim their Properties, and turn the Usurpers out of Bed?

How would young ——— be call'd upon to do right to a whole Family, whose Tears for the marrying one Sister, and debauching the other, have hitherto been in vain? How would the civil Rape be discover'd, and the Artifices be detected, which bróke two Hearts, for want of doing right to one?

How long ago would the Soul of ——— ——— have appear'd to do her self Justice, which a wheedl'd *C* ——— a brib'd ——— and a sleepy ——— deny'd her, and to demand the Sentence, which the plain acknowledgment of her Murtherers cou'd not extort from them?

How would she have haunted the Retirement of the guilty Wretch, and have beaten him out of all his

his Subterfuges, 'till he had come upon his Knees to the Hangman, and begg'd to be dismiss'd from a Hell so much worse than that he had reason to expect he was going to? or have been his own Drudge, and have anticipated Justice by an immediate dispatch?

But they have been left to the Iron Hands of yet slumbring Justice; which Conscience (however it may at present forbear) must soon tell them, will be not the less certain for the delay.

But let us leave the Mechanick Criminals, and enquire of the superior Ranks of Men: How many usurping Tyrants possess the Thrones of oppress'd, and perhaps murther'd Princes; while the Blood of Armies, nay, of whole Nations (speaking as to Number) has been sacrific'd to support the Ambition of one Man?

What Mercy to Mankind has the supreme Lord exhibited, in this wise allotment of Things? *viz.* That the Grave buries all the Rage of humane Resentment: the Oppressed and the Oppressor rest together; the Murtherer and the Murthered; the most inveterate Enemies; the conquer'd in Battel, and the Slain of the conquering Army, make one heap of quiet and peaceable Dust, blended together, and mould'ring into the common Element of Earth.

All the Animosity, being fled with the enrag'd Souls, carries with it the very remains of the Quarrel, and they no more appear Enemies, but freely encorporate their Dust with one another. The late D. *Ha——n*, might have been buried in the same Grave, nay, in the same Coffin, with the Lord *Mo——n*; and their Swords left in their Hands; the Souls of the noble Enemies would never have concerned themselves again with the Quarrel.

Heaven, who thought fit to cool the Rage of their Minds, by their own unhappy Hands, and make 'em reciprocally the Executioners of the Di-

vine Pleasure upon themselves, has thought fit also to take from both the power of determining any more who was right, and who was wrong, and oblig'd them mutually to refer the further enquiry to himself.

THE two *Danish* Soldiers who fought at *Beverly*, one kill'd upon the spot, and the other immediately shot to Death for fighting, and buried together; there they lie quiet in one Grave, the Souls of them never visit one another, to complain of the Injury.

COULD Souls departed come back to demand Redress of Grievances, and to put Men in mind of the Injustice done them; could they challenge the living Possessors of their Estates for the Frauds by which they were obtained; what Confusion would *Exchange-Alley* and the *Exchange* of *London* be in? what distraction would it make in all the Affairs of Life? and how soon would the Men who amass'd immense Wealth, *Ann.* 1720, disappear, like *W*— of *Hack*——, and sink under the guilt of their good Fortune?

IN a word, it would invert the Order of Eternal Justice, for it would make this Earth be the Place of Rewards and Punishments, and take the Executive Power out of the Hands of the great Governour of the World.

DEPEND then upon it, the Souls of our departed Friends, or Enemies, are all in their fix'd and determin'd State; whether arriv'd at a full Consummation of Felicity or Misery, that is not the case, nor is it any part of the Question; but they are so remov'd from all possibility of return Hither, or concern with us, that the very Suggestion, however it has for many Ages prevail'd in the World, is full of Absurdity. The Joys of the Happy are so compleat, so exalted, so superior, that the greatest Affairs of this World are too trifling, to take up the least

leaſt Moment, or give the leaſt Interruption to their Felicity; as a poor or mean Man, that having a vaſt Eſtate left him in his immediate Poſſeſſion, quits his decay'd out-of-repair Cottage upon the Waſte, and having his Hands full of Gold, or even Bags of Gold, ſcorns to take up the Rags and Rubbiſh of his old dirty Habitation; but ſays to his Servants, Let any one take 'em that will, I have enough here.

On the other hand, the rejected and condemn'd Soul, loaded with his own Crime, and ſinking under the Weight of inexpreſſible Horror; ſhall he have any thought about the hated World he came out of! he who abhors and hates the place where he ſpent a long Life of ſuch Crime, as now loads him with inſupportable Puniſhment, is he at leiſure, or in compoſure for concerning himſelf in Life any more, where he has already ſo miſerably ruin'd himſelf, Soul and Body!

If he was to come back hither for any thing, it would probably be to take the heaps of his ill-gotten Treaſure from the unjuſt Poſſeſſor, his Heir; and making reſtitution with it to the Poor, whom he had oppreſs'd, to the Widows he had robb'd, and in general to all thoſe he had injur'd, leave his Family in Poverty and Rags, inſtead of their Robes and Velvet; and in Hoſpitals and Almshouſes, rather than Palaces and Parks, and with Coaches or Horſes. Proving the Proverb untrue, and ſhowing that the Son may not be always happy, tho' the Father be gone to the *Devil.*

I doubt it would make but ſad work among ſome Families, who now poſſeſs large Eſtates; if the Notion ſome People entertain about Spirits, and about haunting of Houſes, ſhould be true: Namely, that the Souls departed could not be at reſt 'till Satisfaction was made in ſuch and ſuch caſes, where Injury had been done to Orphans and Widows; and

'till such Injustice was prevented as was farther like to be done by their means.

As to what Rest the Souls of those departed would have, I am not to resolve; but I doubt the Souls and Bodies too of those that remain, would have small Rest here, if that were true.

Is it not rather a Proof that the Soul cannot return hither, to do Right to the injur'd race of those whom it had oppress'd with Violence, when embodied, that the Ghost or Soul of——— sleeps in its absent State, and does not call upon his too happy Heir, and charge him to make reparation in its Name, for all the Ravages and Plunder, out of which he rais'd those Millions he left behind? If Usury, Extortion, Perjury and Blood are Injuries that disquiet the Souls unembodied, How is it that the Souls of all the Families, and even Nations of Families oppress'd and ruin'd by the late—— do not come and do themselves right out of the immense Wealth, left in possession to those, who, 'till that Justice be obtain'd, could have no Claim to it?

But to let the Injur'd and the Injurious sleep together, as they do, without disturbing or being disturb'd by one another, let us ask a few Questions of the living? How would a certain wandring Right Honourable, most simply elevated Object of human Pity, be terrified at the Apprehensions of meeting the dishonour'd Souls of his Ancestors? and particularly of his pious Grandfather, who would if it were possible chastise him for his Lunacy, and drive him home to the Feet of a merciful Sovereign, to ask Pardon for the most prepostrous things that ever humane Rage drove any Man in his Senses to be guilty of!

If the Souls of wise Men could be disquieted for the mad things done by their Posterity, what Regret must the Ancestors of all the exil'd Heirs of

Noble

Noble Blood now have, who see their Sons forfeiting the plentiful Fortunes they left them, by the most ridiculous and utterly improbable Scheme of the late *Preston* and *Dumblain* Affair? an Attempt without Success, because without rational Prospect, without humane Probability; and for which, as the late happy Lord *Derwentwater* said, they should not have been sent to the *Tower*, but to *Bedlam*.

If Souls could return, how should our Friends the *A*——*s* and *B*——*s* and *S*——*s* sleep in their Beds, while they enjoy the ruins of so many Families, and the fortunes of so many Sufferers, who hang'd themselves in Desperation for the loss? and why do they not see Apparitions every Night from the injur'd Ghosts of —— *L*—— *Ba*—— *W*—— *Hu*—— and a thousand more; who, could they repass the Gulph, would certainly harrass them, 'till they should be glad to dismiss themselves the same way, and run to that Hell which they know nothing of, from that Hell of Self-reproach, which they would be no longer able to endure?

I could descend to Particulars, 'till I fill'd a Roll too long for your reading; and I know not whether it might not be true, as Sir *W*—— *B*——*d* said in another case, that he believ'd all would come up that was under Ground, and his Grandfather would come with the rest and call for his Estate again.

The Doctrine of disquiet Souls returning hither, to do or obtain Justice, to make or demand Restitution, and that they could not be at rest 'till such and such things were settled, Wills perform'd, dispossess'd Heirs righted, conceal'd Treasons discover'd, conceal'd Treasures found out, and the like, were it true, would make the World uninhabitable: Ghosts and Apparitions would walk the Streets at Noon-Day; and the living might go on one side of the Street, and the dead on the other; the latter would be infinitely more numerous.

NOTHING can be more propoſterous than ſuch a Notion. It is true, that the examples given, or pretended to be given, of it, are but few, and that very part is againſt them; for if the thing is real, why are they but few? It muſt be acknowledg'd, as the times go, the caſes of the injur'd and oppreſs'd are not few: On the contrary, as God ſaid of the old World, the whole Earth is fill'd with Violence. Whence is it then, if injur'd Souls, or the Souls of injur'd, oppreſs'd, ruin'd People could return, that there are not Millions haunting the Doors, nay the Cloſets and Bed-Chambers, of thoſe that enjoy the Wealth which was ſo unjuſtly obtain'd?

IF it could be at all, the Number would be infinitely more; for why ſhould one guilty Soul be uneaſy, and not another? All the guilty would come back to make Reſtitution as far as they were able, and all the Sufferers would come back to obtain it.

AGAIN, the Condition of thoſe that enjoy the ill-gotten Wealth of their Anceſtors would be deplorable: the Souls of guilty Parents would harraſs their Sons for the Eſtate, to make Reſtitution; and the Souls of the oppreſs'd Sufferers would haunt them, to get their own reſtor'd: ſo that they only would be eaſy in the World, who had nothing to reſtore, or who enjoyed nothing but what was of their own getting; they only would ſleep at Night who had ballanc'd with the Day, who had earn'd what they Eat, and had Eaten no more than they earn'd.

BUT this we ſee is not the caſe: that the Souls of the moſt guilty remain where they are, and the Souls of the moſt oppreſs'd do not come hither to complain, ſtrongly implies, and is to me a ſufficient proof, that their State is determin'd; that the Gulph is fixed; that they can only look back with Self-

Self-Reproach, but cannot come back to give themſelves the Satisfaction of doing Juſtice to thoſe they have injur'd; that the murther'd Perſon cannot come back, no, not to detect the Murtherer; or the plunder'd Traveller to diſcover the Highwayman. It is plain to me, and will paſs for Evidence, that they cannot, becauſe they do not; and 'tis plain to me that ſome do not, becauſe all do not; for if any, why not all?

IT does not conſiſt with the inlightned Juſtice of that State which we believe is beyond Life, to let one injured Soul come hither to obtain Juſtice againſt the Oppreſſor of his Family, and not let another have the ſame Liberty; or to let one injurious Soul return to make Reſtitution, and make his Peace, that he may be at Reſt, as they call it; and lock up another from it, who would be equally willing to do it, and is equally miſerable in the want of it.

THAT it is not ſo, is a ſufficient Teſtimony to me that it cannot be ſo; and the miſerable Condition the World would be in here, if it were ſo, makes it clear to me that the Wiſdom of Providence has otherwiſe determined it.

NOR would the Advantage be any thing conſiderable, at leaſt not in proportion to the Diſorder it would bring along with it; and were we to allow the Poſſibility, it would bring in ſo many Abſurdities with it in Points of Religion, that it would deſtroy the eſtabliſh'd Doctrines of all Religion: For Example,

FIRST, We believe that the final Eſtate of the Soul is determined with Life, and *as the Tree falls ſo it muſt lie*; that *This is the State of Tryal, That the State of Retribution:* If ſo then, to what purpoſe ſhould the Souls of the Dead deſire to come back, unleſs they were to have a farther Probation, or that there was a Poſſibility of retrieving their State,

and recovering from the Sentence they were under? and if the divine Wisdom had left room for that, it would have as well spared them in Life 'till it had been done.

SECONDLY, To what Purpose should the Soul come back to do Justice, if doing that Justice could make no Alteration of its future State? If it could make any Alteration, then there must be room after Death to recover the Soul from eternal Death; and if there was, the Eyes may be supposed to be so open'd there, that none would omit or neglect it.

THIRDLY, If coming hither, or doing Justice here, can be no Help to the Souls departed, and yet they desire it, you must then suppose a strong Desire of doing disinterested Good may possess the Souls of those who are in a State of Condemnation; which is inconsistent with the other Circumstances of Hell, which we have just Reason to believe shuts out all good Desires, and all good Principles, from the Souls that are there.

FOURTHLY, The Supposition of Souls being in a Condition after Death to return hither, destroys all the Descriptions which the Scripture gives us of the future Condition, either of the good or bad Souls: but that I hinted before.

UPON the whole, 'tis a Notion, however it may have been received here, perfectly inconsistent with either Reason or reveal'd Religion; and I may venture to say it cannot be, 'tis impossible, and that all the Pretences of a Ghost or Apparition saying it is such a Person, and that it cannot be at Rest 'till so and so be done, and that now it shall go to God, must be a Delusion, and must be added by the Persons relating the Story; for that no Ghost or Spirit really happy could say so, or would impose so much upon us.

CHAP.

CHAP. VIII.

The Reality of Apparition farther asserted; and what Spirits they are that do really appear.

THE affirming, as in the foregoing Chapters, that the unembodied Souls of Men do not appear again, or concern themselves in the Affairs of Life; that the Good would not if they could, and the Bad could not if they would; does not at all destroy the Reality of the thing call'd Apparition, or do I pretend to argue from thence that there is no such thing as any Apparition at all: on the contrary, I insist it is reasonable to believe (notwithstanding all that has been said) that there are such things as the Apparition of Spirits; and this I think I have already prov'd past the Power of any Scruple or Cavil, as also that there have been such things in all Ages of the World.

THE Doctrine of the Existence of Spirits is established in Nature; where those Spirits reside, is Matter of Difficulty, and our Speculations are various about them; but to argue that therefore there are none, that they exist not, that there are no such Beings, is absurd, and contrary to the Nature of the thing; we may as well argue against the Existence of the Sun when it is clouded and eclips'd, tho' we see its Light, only because we cannot see its Beams, or the Globe of its Body: But let us go back to the Principle.

SPIRIT, *as it is to be consider'd here*, is to be reduced to four general Heads.

FIRST,

FIRST, The Author of all *Spirit*, the Fountain of all Being, the Original Cause of Life, and the Creator both of Spirit and of all the Subsequents of it. This we justly adore, as the Infinite Eternal Spirit: *GOD is a SPIRIT.*

SECONDLY, *Angels* or good Spirits; which are real Spirits, we have Demonstration of it, and they have and do appear daily, as the great Author of all Spirit directs, for the Service of Mankind, for they are *ministring Spirits.*

THIRDLY, *Devils* or evil Spirits; these are really Spirit too, of a spirituous Nature; 'tis true they are deprived of their Beauty, their Original Glory, because depriv'd of their Innocence; they are deform'd as well as defil'd by Crime, but they are not depriv'd of their Nature; they are Spirits still, tho' cast down and cast out, and are call'd *wicked Spirits.*

FOURTHLY, *Souls* of Men, whether good or bad; their Condition may be as you please to speak of it, Happy or Unhappy; the Case is the same, it does no way alter their Nature, but still they are *Spirits.* The *Spirits of just Men made perfect*; there's the happy Spirits: *the Spirits in Prison*, and there's the unhappy; but both are Spirits, and are to be discours'd of as such in this Place.

Now let us bring all this down to our present Purpose. I have asserted *their Being*, let me enquire into *their State*, as it respects our Subject; how far they may or may not, can or cannot appear among Men, in their present Circumstances. How they have visited this Earth at several Times, and on what Occasions, has been mentioned already, and as much at large as the design'd Brevity of this Work admits of.

It remains to enquire what we have to expect of them for the future, and in particular, who we may expect to see at any time hereafter; which of them may visit us for the time to come, and which may

may not, or can not be reaſonably expected; and this I ſhall do with the ſame Clearneſs if poſſible, and in very few Words.

OF the four Kinds of Spirit, then, let us conſider the Firſt and the Laſt.

FIRST, GOD, the Soul and Life, the Being of all *Spirit*, has appear'd, as I have ſaid; but we are to expect him *no more*: I do not ſay he cannot appear to us, but I believe I may ſay he has determined to bleſs the World with no more ſuch glorious Exhibitions, no more perſonal Appearances of the Eternal Face, 'till the moſt glorious Appearance ſpoken of in Scripture, *Tit.* ii. 13. *Looking for the bleſſed Hope and the glorious appearing of the GREAT GOD* ——

SECONDLY, The diſmiſs'd, departed, unembodied Spirits, which we call Souls of Men, whether happy or miſerable, can by no means appear among us; all Apparition of that Kind is fictitious and imaginary; never was practicable, except once by Miracle, and never can again be practicable, and therefore is not to be expected. We are told indeed, that once, on the extraordinary Occaſion of the Reſurrection of Chriſt, and to honour that Reſurrection with a Miracle of the moſt ſublime Nature, *the Graves were opened, and the Bodies of the Saints aroſe and appeared*, &c. The Word is they *Aroſe*, and came out of their Graves after his Reſurrection, *Mat.* xxvii. 53. I might enlarge upon the Nature of this Apparition of the Saints which ſlept; the manner of it, and eſpecially the Reaſon of it, and ſhew you how it was really miraculous, and done to convince the doubting Diſciples of the Truth of the Reſurrection, which ſome of them, being perhaps originaly *Sadduces*, might ſtill queſtion; but my Buſineſs is with an Age not too much delighted in ſerious Excurſions, ſo I muſt not make any Treſpaſs, however ſeaſonable, or turn grave, however uſeful.

LET

LET it then be sufficient to the Purpose, this Apparition of Souls was extraordinary and miraculous, and we are to expect them no more; their State is determined, the happy are too happy, and their Happiness too firmly fix'd, to suffer any such Interruption; the Unhappy have their Confinement too firmly fix'd, to break Prison, and get out; in a word, these cannot, and the other would not if they could; and we are not to expect to see or hear from them any more on this Earth; 'till the Restitution of all things, and 'till they shall be all summon'd to that grand Appearance, which we believe will one Day happen, whatever our flaming Age pretend to say to the contrary.

ALL Apparition then of these two Heads or Species being concluded impossible in Nature, and not to be expected, we must look for it then among the Angelick Spirits; and here indeed it is to be found: Angels of all the Kinds have appear'd, may and do appear, and of them alone are all the Apparitions, which have any Reality in them, form'd.

THIS is bringing the Matter into a narrow Compass, and putting an end to Cavil and Quarrel about it; there is no need to wrangle upon it any more; but when you at any time see an Apparition, or Appearance of Spirit assuming Shape and Voice, and you are sure it is really an Apparition, not a *Deceptio Visus*, a Cloud, a Vapour of the Imagination; I say, whenever you see such an Apparition, depend upon it; 'tis an Angel, or a *Devil*.

I HAVE only one Distinction to make here, which tho' it be necessary, shall be very short and clear, *viz.* That when I speak of Angels I must be understood as follows,

FIRST, The Word Angel is to be understood of good Angels; for the *Devils*, as I have said, are also Angels: Satan is called an Angel of Light: but

but the evil Angels I ſhall always treat with their new Sirname, *Devil*; ſo that when I ſpeak of Angels, I am always to be underſtood of the good Angels.

SECONDLY, But of good Angels, theſe I diſtinguiſh alſo into two Kinds:

(1.) THE Angels which are actually in Heaven, ſuch as we read of, *Gabriel*, *Michael*, and others not diſtinguiſhed by Name; theſe have appeared amongſt Men, upon this Earth, as I have alſo ſaid before at large; but even theſe, we have Reaſon to believe, we ſhall ſee no more; God having pleaſed to diſcover himſelf to his People now in another Way, by another Miniſtration, namely, by his Spirit, and by an Evangelick, not an Angelick Miniſtry.

(2.) THAT Rank of Angels or Spirits, call them as we pleaſe, (and whether inferior or not, we are not to determine,) who are plac'd by the Direction of God himſelf in a nearer Situation to us; plac'd, I ſay, by their Maker, under his ſuperior Providence, for the Direction and Conduct of human Creatures, and of their Affairs, or at leaſt to Guard them from the Invaſions, Threatning, and Helliſh Deſigns of the Prince of Darkneſs and his Angels; and theſe, as I ſaid, might well be call'd Guardian Angels to the whole Earth.

NOW, theſe two ſorts of Spirit, *viz.* the Guardian Angels, the good Spirits detach'd, as I may and did call it, from Heaven, to have the Inſpection over, and Care of his new Creation, as well here as elſewhere; theſe, and the *Devils*, that other ſort of Angels, of whom I may have Occaſion to ſpeak (more than a great deal) in this Work; Theſe, I ſay, may, and do appear, and all Apparition is really between them; all Spirit you can ſpeak of, or pretend to ſee the Appearance of, muſt be one of theſe two, muſt be *Angel* or *Devil*, there is no other, there can

can be no other: Miracle, and something more than miraculous, and Things which we have no Reason to look for, only excepted.

But on the other hand, as certain as that no other Spirit does, or can, and as certainly as they do not, or cannot appear; so as certain, and past dispute is it, that these Spirits, both good and bad, do appear to us upon all Occasions; I mean all Occasions which they judge needful, and which happens to them, whether by choice or constraint. It is not indeed in us to determine how they are mov'd to go upon these Errands, or in what manner; I may perhaps give some probable Opinions about the Manner and Causes both of their Mission and Permission; for I take those two Heads to contain the Regulation of their Actings; I say *Commission* and *Permission*, and without these we are sure never to be visited in this manner, either by one or other.

It is true that this gives a considerable Sanction to the Thing call'd Apparition in general, and makes it appear to be more solemn than we are willing to make it; for by this Rule, neither *Devil* or *Angel* appears but upon some extraordinary Occasion; and if it be so, I do not see why we should like it the worse; for if they were to shew themselves upon every trifling Occasion, they would either terrifie Mankind so as to make the World intollerable to him, or familiarise themselves so as not to be regarded.

Now as it would be the *Devil*, not the good Spirits, that would thus haunt the World upon Trifles; (for the other cannot be supposed to do it) so they would carry on the Familiarity too far, and Men would be so far from being frighted and terrified at him, that in short there would be more Danger in the Intimacy; and, as we say in another Case,

Caſe, Mankind, and the *Devil* might be too well acquainted.

BUT firſt to the Fact, that theſe Spirits, both good and bad, DO thus APPEAR; and then to the Reaſon of it. That they do appear, the Hiſtory, Experience, and Report of all Ages confirm it; they always have, and ſtill do. The Appearances of Spirits are confirmed many ways, Hiſtory is full of Examples; and ſacred Hiſtory itſelf, tho' it does not give Relation of particular Apparitions, yet confirms the thing, as a Reality, and out of Queſtion.

CHRIST himſelf, after his Reſurrection, ſeeing his Diſciples frighted and terrified at his Appearance, takes a great deal of Pains to convince them that he was not a Spirit or an Apparition, as they feared: *Luke* xxiv. 37. *They were terrified and affrighted, and ſuppos'd that they had ſeen a Spirit.* This would be what it is too diſhonourable to ſay of the ſacred Writ, if Apparition of Spirit in the Shape of Body did never come, and that there were no ſuch thing in Nature.

SEE then what our bleſſed Lord ſays to them upon it, *v.* 39. *Behold my Hands and my Feet, that it is I myſelf: handle me, and ſee; for a Spirit hath not Fleſh and Bones, as ye ſee me have.* This is as direct and poſitive as any thing of its kind can be ſuppos'd, or deſir'd to be. If there were no ſuch things as Spirits appearing, how could Jeſus Chriſt have expreſſed himſelf in ſuch a manner? the Language is plain, You think you ſee a Spirit, that is an Apparition, and you may have ſome Reaſons for your Apprehenſion, becauſe I came in thus unſeen, when the Door was ſhut: Now a Spirit may indeed aſſume a Shape, and look like the Perſon it appears for; but if you were to come near to it, you would find a Spirit, an Apparition, has only the Appearance, *it has not Fleſh and Bones as*

you see me have: Therefore I am not a *Spectre* or *Apparition*, but a real Body.

So when he came walking upon the Sea to his Disciples, and they were so frighted that they cried out, believing that they had seen a Spirit; it must be out of Question that there were such things, and that they, the Disciples, had heard of them; nay, perhaps, they had seen such Apparitions themselves before that; why else should they be so frighted as to cry out, *Matth.* xiv. 26. *And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a Spirit; and they cried out for fear.* And why, when our Saviour spoke to them, did he not reprove them for being frighted at their own Imagination, and fancy, (like Children,) that they saw a Spirit, when there were no such things in the World, and no Apparitions to be seen?

On the other hand he speaks kindly to them, knowing that Apparitions are frightful Things to People not used to see them, and bids them *be of good Cheer*, it is not a Spirit, *it is I, be not afraid*; 'tis no Apparition, but myself in reality. So also you have the Story, *Mark* vi. 50.

Again, you have a perfect Description of an Apparition in the very manner we are just now discoursing about it, *Job* iv. 15, 16. *Then a Spirit passed before my Face, the Hair of my Flesh stood up. It stood still, but I could not discern the Form thereof: an Image was before mine Eyes, there was silence, and I heard a Voice. Eliphaz* was a Man of Sense, he was not deluded to speak of Things not in Being, he saw an Apparition, not a Fancy.

Again, *Joshua* saw an Apparition, as I mention'd once before, *Josh.* v. 13. *A Man with a drawn Sword in his Hand.* This was an Angel, that is to say a Spirit, and yet it spoke to him, and had the Shape of a Man in Arms, with a Sword in his Hand.

Hand. Had *Joshua* offer'd to touch it, or been permitted to touch it, he would not have found it had *Flesh* and *Bones*; we have our Saviour's Words for it, *A Spirit has not* FLESH *and* BONES; an Apparition is a Spirit assuming a Shape of Flesh and Blood, but without the Reality.

AND this Answers all those fanciful People who say to us, that they saw such or such a Person: I saw him, says the Ignorant frighted Visionist, perfectly! I know him well enough! I am sure 'twas him! I saw him plainly! Hence they conclude it must be the Soul of such a Person, because, say they, it had his very Countenance and his Cloaths on: nay, riding on the same Horse as he us'd to ride on: when the truth of the Case is this, the Man is dead, his Body rotting in the Grave, his Soul carried into the remote Regions of eternal Felicity or Horror unalterable, and that immoveable, as to returning this Way: his Cloaths that were seen, are lying in the Chest, or the Press, where they usually lay, and the poor Horse grasing in the Field, or perhaps quiet in the Stable, and not at all disturb'd. All that is to be said, the good Angel that perhaps had some secret Commission to the Relict or Remains of the Man's Family; to give them Notice of some Evil, to warn, to admonish, *&c.* assumes the Shape and Appearance of the Man himself, cloaths himself in his Likeness, forms the Apparition in Air, of his Cloaths, his Countenance, his Horse, as a Painter cloathes the Cloth he paints on with Faces, Postures, Habits, Garments, all in Colours, while the passive Person represented is no way affected with, or concerned in the Draught representing him.

AND why should not this Spirit, thus commissionʼd to go on such an Errand, be able to amuse us with the Appearance of a Person departed; taking up his Shape, Countenance, Cloaths, *&c.*

tho' the Soul of the Person is not affected with, or concern'd in it? when it is known that we often see Apparitions of Persons living, whom we see and speak to, and converse with; know their Faces, their Voices, their Cloaths; and yet the Persons themselves know nothing of the matter.

I HAVE by me a very diverting History upon this Subject, which I shall abridge for the present purpose, as follows, *viz.*

A CERTAIN young Lady of ——— born in the County of ——— had been long courted by a young Gentleman, whose Father had a very good Estate in the same Town: she had kept him Company too openly, but had not yielded to his Importunities for a criminal Conversation, tho' her Reputation suffer'd for it as if she had; but at length she was so far over-persuaded, that she made an Appointment to be at such a time at a Farmer's House, a Tenant of his Father's, and who were, it seems, let into the wicked Secret. Accordingly she dresses herself up with the best of her Art, to recommend herself (to the *Devil*, I may say;) and away she goes to meet him, having her Servant Maid to attend her, because it was over some Fields that she was to go.

WHEN she was near the House she finds some Excuse or Errand to send back her Maid to the Town; the Wench, it seems, not being privy to the Business.

AS she turns about to dismiss her Maid, the Maid offer'd to go farther 'till she was nearer the House; but her Mistress sees the Minister of the Town coming along the Path, and making that the Excuse, O, says she, there's our Minister, Dr. ——— coming, so I shall have his Company; you may go back, *Mary*, I shall be safe enough.

THE Maid sees the Minister also, and goes back accordingly.

As ſoon as the Miniſter came up to her, (for he ſeem'd to overtake her preſently) he gives her the uſual Compliment, and asks her how ſhe came to be in the Fields alone?

She anſwer'd ſhe had not been alone, but having Occaſion to ſend back her Maid, ſhe diſmiſs'd her the ſooner becauſe ſhe ſaw him coming; and beſides, ſays ſhe, I am going but to that Houſe there, naming the Farmer's Name.

O, Madam, ſays the Doctor, are you going thither? then I know your Errand.

She was ſurpriz'd and bluſh'd, but recovering a little, What Errand Sir? ſays ſhe.

Why, Madam, ſays he, it may not be proper for me to name the Buſineſs; but you know it well enough.

What d' ye mean Sir? ſays ſhe. I don't underſtand you

Why, ſays he, your Favourite the young Eſquire is there before you.

She was terribly ſurprized then, and could hardly ſpeak to him, being touch'd with Shame and Indignation; ſuppoſing the young Gentleman had boaſted of her Favours before he had receiv'd them, and had betray'd her: however, ſhe made ſtill ſtrange of it: and having, it may be ſuppos'd, conquer'd her Modeſty ſo far as to make a Promiſe or Appointment to ſacrifice her Virtue to him, ſhe might the eaſier conquer the Surprize; ſo ſhe ſeemed to ſlight it.

But, Madam, ſays the Miniſter, if you would take my Advice——— and there he ſtop'd.

What Advice, Sir? ſays ſhe. I don't underſtand what you mean.

Why, I wou'd adviſe you to go back to the Town again; and not go into the way of Miſchief.

She still withstood, and put him off with the usual Answer, I don't understand you; what do ye mean? and the like; but at last the Minister raising his Voice a little, like to that of a stern Reprover,

Come, come, young Lady, *says he*, you can't conceal your wicked Purposes; you have made Mr. ——— an Appointment; he prevail'd on you last Night, and you have now deck'd yourself up with your Ornaments to meet him, and prostitute your Virtue, and your Honour, and your Conscience, all to his corrupt vicious Appetite; and I know it, you may see that I do; my Advice to you is to go back and break your wicked Promise, and repent that you made it. I shall give him the same Advice presently.

If she was surpriz'd before, she was confounded now, partly with Horror at the Fact itself, which now she was struck a little with the Sense of; and partly, but Tenfold more, with the Shame of its being known. It put her into such Confusion, that at first she could not answer a Word; but after a-while she said, If you know the Gentleman is there, Sir, I shall not go, especially since you have such hard Thoughts of me: and upon saying this she turns about and goes directly back again, and the Minister went from her towards the House. As the Farmer liv'd but a very little way from the Place where she stood talking with him, she look'd behind her and saw him go into the House, and the Door shut after him.

Any one will suppose upon this shock to her Design, and being not only disappointed in her wicked Pleasures, but expos'd and betray'd, as she imagin'd, by her Lover; she went directly home without any stay, and there gave vent to her Passions with the utmost Rage, and with all the Resentment that such base Treatment could inspire her with.

The

THE Gentleman, on the other hand, being extremely disappointed, and not knowing what could be the reason of it, after he had waited a long time, came back to see what was the Matter, believing she must be taken ill, or that something had happen'd very extraordinary.

WHEN he came to the House, (she liv'd it seems with an Aunt, whose Husband was also dependent upon the young Gentleman's Father,) he enquir'd for his Mistress; but her Maid brought him Word, that she could not be spoken with.

THAT Answer not being satisfactory, and having refus'd to be answered with two or three more such Excuses, at last she sent him Word plainly, that she had nothing to say to him; and that she not only would not see him now, but would never see him more.

SURPRIZ'D with this, and not able to gues the Meaning of it, he goes away; but the next Morning writes her a very civil obliging Letter, wherein, among abundance of the usual Expressions of Lovers, he begs to know what he had done, that should merit such Treatment, and that she would let him into so much at least of the Causes of her Displeasure, as should put him in a way to clear himself; protesting that he knew not the least Step he had taken to disoblige her, except in punctually attending her Appointment; and having the Mortification of sitting five Hours by himself, in Expectation of her Company.

IN Answer to this, she sent him a long Letter, full of Reproaches for his vile Usage of her, drawing her into a sinful, shameful Compliance with him, and then exposing her, and triumphing over her Weakness; making her with one hand the pretended Object of his Amour, and with the other the Sport of his Companions. She upbraided him with telling her that he sat five Hours alone,

whereas he had much better Company than she could have been; seeing the good Doctor, who had admonished her not to expose her self in meeting him, had given him the same good Advice that he had done to her, and so had not made so bad a use of his Treachery in betraying her, as he expected.

She concluded with telling him, 'twas her Happiness that this came to her Knowledge, before she had thrown her self into the Arms of a Traitor; and tho' he had done her the Injustiee to boast of her Weakness, she thank'd God, he triumph'd when he had gain'd but half a Victory; hat she was infinitely beholden to him for her Deliverance, and that it was the only Obligation he had ever laid upon her.

If I could give you the Entertainment of all the Letters that pass'd between them, while they were both under the Amusement of the mysterious Part, and perfectly ignorant of the Occasion, and then add the Surprize of the Discovery, it would make two Acts of a good Comedy; but I must shorten the Story as much as I can.

He was so surpriz'd with this Answer from his Mistress, that he could not tell what to make of it, and especially those Paragraphs which related to the good Doctor's admonishing her, and being in his Company; all which as he really had known nothing of it, so there was no guessing at the meaning of it. 'Twas impossible so much as to have the least Notion about it; 'twas all Confusion and Darkness, and without the least Meaning that he could come at. In a word, abundance of Letters pass'd between them, but still she continu'd using him after the same manner, talk'd the same style, about his betraying her, and that he acted the very Part of the *Devil*, first to tempt, and then to accuse; first to draw her in with a thousand Importunities, and then expose her for complying. She reproach'd

him

him with the many Sollicitations and Proteſtations of Affection, and appeal'd to him to teſtifie, whether he had made an eaſie Conqueſt, and whether ſhe had not *ſo long* withſtood his moſt inceſſant Aſſaults; challeng'd him to tell how long he had beſieg'd her, and whether ſhe had yielded at laſt but on an honourable Capitulation, tho' unhappily ſhe had granted Poſſeſſion without the due Securities. She ask'd him why, when he triumph'd over her Honour, he had not had ſo much Generoſity to own what the Treaty had coſt him, and how long it was before he had gain'd that little he had to boaſt of?

He proteſted at large, that he was perfectly ſurpriz'd at the whole Affair, underſtood not one Word of it, could not dive into her Meaning, abhorr'd the Thought of what ſhe charg'd him with; and at laſt very warmly inſiſted upon her explaining her ſelf, and that otherwiſe, as ſhe did him ſo much Injuſtice, he would do himſelf Juſtice; for he heard ſhe made it too publick, and that tho' he had not done it yet, being tender of her Character, yet he could not bear to be treated in this manner, and not know ſomething of the Reaſon of it.

At laſt he preſs'd her to let him but ſpeak with her; which, tho' it was long before ſhe would grant, yet ſhe did conſent to at laſt, leſt he ſhould expoſe her.

At this Interview they began to come to an Underſtanding; ſhe own'd that ſhe was coming to the Place, but that ſhe ſaw the Miniſter go in juſt before her, which made her go back again; but ſhe did not tell him a Word of her ſeeing the Miniſter on the Way.

He proteſted there was no Miniſter came to him, or into the Houſe; and afterwards brought the People of the Houſe to teſtifie the ſame; that he ſat all the while in the Parlour reading a Book, and that no Creature came near him, nor ſo much as to the Door.

This

THIS ſtartled her; and at laſt, with much Importunity, ſhe told him the whole Story of her meeting with the Doctor in the Fields; and, in a word, how the Doctor told her where ſhe was going, and to who; that he was there wating for her; and, which confounded her worſe than all, had told her what ſhe was going about; adding, that ſhe had made the Promiſe the Night before, and that he, meaning the Gentleman, had told him ſo.

N. B. In this Part ſhe was miſtaken; the Doctor ſaid *he had been told of it as ſoon as ſhe had made the Promiſe*, and ſhe in her Surprize underſtood it, that he ſaid the Gentleman told him.

HE was ſo full of this heavy Charge, and himſelf in every Part ſo clear of it, that it was impoſſible he ſhould ſit ſtill with it. He knew not what to make of it, he knew very well that he had never open'd his Mouth to any one, Man, Woman or Child about it; that the Farmer, or any of his Family, knew not a Word of it, only that he was to meet her there, as they had frequently done before, and innocently enough; and he could not ſuppoſe ſhe could be ſo weak to talk of it her ſelf; ſo that he could not yet imagine what it could be.

A FEW Days furniſh'd him with an Opportunity to talk with the Miniſter himſelf, who came frequently to his Father's Houſe; and being one Day very free with him, he jeſted with him, for hindring him of two or three Hours of very good Company.

THE Doctor anſwer'd him, he ſhould be very ſorry to be guilty of any thing ſo rude, and deſir'd to know how it could be.

WHY, Doctor, ſays he, we were with ſome Friends very merry at ſuch a Houſe; (inſinuating that there was more Company;) and ſuch a Lady, ſays he, (naming her,) was coming to us, and you met her, and perſuaded her to go back again.

SIR,

Pag. 139. I. V.r Gucht Sc.

SIR, *says the Doctor*, I have only one Satisfaction in the whole Story, and that is, that it cannot be true, as I shall soon satisfie you.

NAY Doctor, *says the Gentleman*, I don't tell it you as of my own Knowledge.

NO Sir, *says the Doctor*, and I should not have so little Respect as to tell you it was false, if you had told it me as of your own Knowledge.

BUT do you assure me, *says the Gentleman*, that it is not true?

I DO assure you, *says the Doctor*, upon my Word, that I know nothing of it.

WHY, Doctor, says the Gentleman, do you give me your Word that you did not meet her in the Fields, next to Farmer *Gi*———'s House on the eleventh Day of the very last Month, being *August?* for I have it all down in black and white * here.

* *He pulls out his Pocket-Book, and looks for the Day of the Month.*

NOT only not that Day, *says the Doctor*, but I never saw her in those Fields, or any other Fields, in my Life.

WHY, you surprize me Doctor, *says the Gentleman*; it is impossible.

I APPEAL to the Lady her self, *says the Doctor.*

NAY, Doctor, *says the Gentleman*, if you appeal to her, you must be cast; for I will swear she told me so her self.

THIS confounded the Doctor for a little while, but he presently recover'd himself; Sir, *says he*, I was going to desire of you, that we might wait upon Mrs.——— together, and that I might hear it from her self; but upon recollecting all the Circumstances, I am very happy in one thing, namely, that let her say so her self, and forty Ladies more, I can prove to you, that it is impossible it should be true.

THAT will indeed put an End to it all, *says the Gentleman*; but how can you do that? WHY,

WHY, Sir, *says the Doctor*, are you sure she does not give you a wrong Day?

NO, no, *says the Gentleman*, I have a Reason why it can't be a Mistake of the Day, for I have a Memorandum of the Day upon a remarkable * Occasion.

* *He had set it down in his Book upon the Occasion of his being disappointed.*

AND it is not the Lady's Mistake then, *says the Doctor*; for you know Women are not always the exactest in their Accounts of Days, nor Months, unless it be on worse Accounts than I believe you were to meet about.

WELL, Doctor, *says the Gentleman*, but I am sure of the Day, for I have it in my Book.

NAY, if it was mistaken a Day or two, *says the Doctor*, it matters not; for, as I said before, I never saw her in the Fields in my Life; or if I might see her among other People, I am sure I never spoke to her. But besides Sir, I tell you, this cannot be true, for I was at *London* all the last Month 'till the 27th Day, so that 'tis impossible.

HERE the Discourse necessarily broke off: the Gentleman was loth to discover his Surprize, but told him he would enquire farther into it; and upon that he goes immediately back to the Lady, reproaches her a little with her forming such a Story to pick a Quarrel; but not telling her that he had been with the Minister at all; only, as he might easily know by other Circumstances, that the Doctor was out of Town, he told her, that he would not have charg'd her with such a thing in such harsh Terms, if he was not, upon looking back a little upon things, come to a Certainty, that it was not only false, but that it was impossible to be true.

THEY had a long Dialogue upon that Head; and as he did not presently tell her the Circumstances,

ſtances, thinking he had a little Advantage upon her, he jeſted with her pretty ſmartly upon it, ſeem'd to laugh that ſhe ſhould firſt put ſuch a Sham upon him, and then to tell ſuch a formal Story to make it good, and to excuſe her Breach of Promiſe, and that not a Word of Truth ſhould be in it.

SHE receiv'd his making a Jeſt of it with Diſdain, and told him ſhe began now to diſcover what a kind of a Man ſhe was ſo near being ruin'd by; and that ſhe had been in good Hands indeed, that could pretend to banter her thus; that ſhe ſhonld have been finely us'd, if the good Miniſter had not been ſent from Heaven to ſave her from being doubly undone.

HE told her ſhe was ſoon angry; but it touch'd her home; however Madam, ſays he, you ſhan't ſlander the good Man, for he had no hand in it.

WELL, well, ſays ſhe, I can better laugh at you for that Folly, than I ſhould have done for ſomething too vile to name, if I had fallen into your Hands: For, *ſays ſhe*, I had too much Reaſon to ſay now, that I was ſure to have been both betray'd, and expos'd.

HE ſaid ſhe grew ſcurrilous, and went from one Story to another; that ſhe told him a falſe Story, and wanted to drop it; he deſir'd her to ſtick to one thing, and go through that firſt.

SHE colour'd, and raiſing her Voice, told him 'twas below a Gentleman to give a Woman the Lie; that ſhe believ'd, if ſhe had been a Man, he durſt not have ſaid ſo to her.

HE told her ſhe was mad, and that ſhe had happen'd to ſpeak a falſe thing, and was in a Rage becauſe ſhe could not come off of it.

SHE told him, he ſhow'd her again that he was no Gentleman; that if he gave her *the Lie* again ſhe would ſpit in his Face; and that if he would furniſh her with a Sword, ſhe would do her ſelf

juſtice,

justice, and give him Satisfaction as fairly as if she was a Man; and that for his giving her the Lie, she threw it back in his Face, he might make the best of it.

THAT's Gallantly done, *says he*, Madam indeed, there's a Sword for you; and offers her his own, laying it down upon the Table before her.

YOU an't even with me yet, *says she*; I scorn as much to take up a Sword against a Naked Man; as you ought to have scorn'd, if you had been a Gentleman, to give *the Lie* to a Woman.

HE began now to find she was too hard for him; but he came back to the Question.

WELL Madam, *says he*, will you own your self in the wrong, if I prove to you what I said just now, that what you charge me with not only is false, but can't be true?

AY, ay, *says she*, what can't be true must be false; but what does that do for you?

WELL, *says he*, will you venture so much upon it as——

HERE she interrupted him with some warmth: *says she*, I'll venture my Life upon it.

NO Madam, not your Life, *says he*, you shall only oblige your self to perform your Promise, if I do prove it; and I'll promise never to ask you more, if I do not.

I CAN'T go that length again, to save Life; but I'll freely consent to die any Death in the World, that is not by lingring Torture, if you can do it.

WHY then Madam, *says he*, you know our Appointment was such a Day: so he reckon'd up the Days to her, 'till she understood the Calculation, and agreed that it was so.

WELL, it was such a Day, *says she*, and that Day I saw and talk'd with the Doctor in such a place.

WELL

WELL Madam, *says he*, and that Day, and all that part of the Month for ſeveral Days both before and after it, *the Doctor was at London.* I remember it, and you ſhall know it by very good Circumſtances, ſuch as cannot be deny'd. I know it by ſeveral Particulars.

HERE he related to her ſeveral Circumſtances, as if he knew them by his own Affairs, not letting her know at all that he had ſeen the Doctor and talk'd with him about it.

SHE laught at him at firſt, and told him, that he had been too old for her before; but ſhe was too old for this now: that ſhe might be impoſed upon in many things; but when ſhe ſaw a Man that ſhe knew, and had known from a Child, and talk'd with a Man ſhe had talk'd to a thouſand times, and had heard Preach for almoſt fifteen Years, he muſt not think to run her down with Words: that ſhe aſſur'd him 'twas ſo, and there was an end of the thing.

WELL Madam, *says he*, and you pretend he came to the Houſe too while I was there? How do you pretend to prove that?

ONLY, *says ſhe*, that I ſtood ſtill with my Eyes open, ſaw him at the Door, ſaw little *Jacky G——s*, the Farmer's Son, open the Door to him, make him a Bow, ſaw the Doctor go in, ſaw the Door ſhut to again when he was in; that is all, *says ſhe*, and ſmil'd.

WELL, *says he*, I can only ſay this, I will have the bottom of it out; for I will not be charg'd as guilty of uſing you ill, while I know nothing of it.

NO, no, *says ſhe*, I don't ſay I am us'd ill, I am us'd well, very well: and here ſhe puts on an Air of Satisfaction, and ſings,

To flee from the Devil's, *to bid him purſue;*
And he certainly needs no inviting:

But

But if you assail, he will quickly turn Tail,
For the Devil *was never for fighting.*

The Devil *can tempt, but he cannot compel;*
He can wheedle, delude, and invite us;
But he never would fill up his Quota's *in Hell*
If he only should Bully and Fright us.

But when once we're got out of his Clutches,
He rages and roars like a Bull:
His Malice and Emptiness such is,
And yet he's of Venom so full.

The way then to deal with the Devil,
Is at his own Weapons to fight him:
When he sets up his Roar, provoke him the more,
And let him but see that you slight him.

For the Devil's a Coward in Nature,
A pitiful sorry Poltroon;
If you take but the Whip, he'll give you the Slip;
And before you can lash him, he'll run.

HER Singing put him into a Passion; for he took her Song of the *Devil* to mean himself; and he told her 'twas all a scandalous Fiction of her own, and she should hear more of him; and so offered to go out.

SHE bad him do his worst, and made him a Curtsy, as if she suppos'd he had been just going away; and now she laught outright at him.

BUT he cou'd not go away yet; he told her he would not have her expose her self, that she ought not to use him so, and she would but force him to make her ashamed of it.

SHE

SHE told him it was good Advice, to bid her not expoſe her ſelf, and ſhe had the more need of it; becauſe he had expoſed her ſo much already.

THEN he told her he would bring the Farmer and all his Family to her, to prove that the Doctor had not been there that Day, nor for five Months before; and the Boy ſhould teſtify that he never ſaw him, nor open'd the Door, nor let him in.

WELL Sir, *ſays ſhe*, now you come cloſe to the Point; pray let all this be done: But let me ask one thing for you to think of as you go on; Do you think I know Doctor —— our Miniſter?

YES Madam, *ſays he*, I believe you know him well enough, and that makes me wonder at you the more.

WELL, and do you think my Maid *Mary* knows him? *ſays ſhe.*

YES, *ſays he*, I believe ſhe does; for ſhe was born in the Town.

WELL, *ſays ſhe*, then I have one Witneſs of my ſide; you ſhall hear what ſhe ſays.

WHY Madam, *ſays he*, was *Mary* with you?

YOU ſhall hear preſently, *ſays ſhe.*

So ſhe rings a little Bell, and in comes her Maid.

Miſt. Mary, don't you remember you walk'd out into the Field with me one Day laſt Month?

Ma. WHAT, when you went to Farmer *Gi——'s*, Madam, and ſent me back again?

Miſt. YES; don't you remember you would fain a gone further?

Ma. YES Madam, I was afraid you ſhould go over the laſt Field alone.

Miſt. BUT what did I ſay to you, *Mary?*

Ma. WHY you would make me go back; by the ſame Token we ſaw our Miniſter Dr.—— a coming after us, and you ſaid the Doctor would

see you safe; and so I came away contented when I saw him.

Mist. ARE you sure 'twas the Doctor, *Mary?*

Ma. SURE, Madam! yes: why he spoke to me.

Mist. WHAT did he say to you?

Ma. HE said, How d'ye do Mrs. *Mary?* and touch'd his Hat, just as he us'd to do.

WELL Sir, *says she*, then you see I wa'n't drunk, nor I did not walk in my Sleep. If it were convenient I would send for the Doctor this Minute, and he should tell you what he said to me.

CONVENIENT or not convenient, *says he*, I'll send for him, or go to him, for I will find it out: and then he swore a little.

THAT's much about as kind as all the rest, *says she*; rather expose any body than your self; but do your worst, *the Snare is broken and I am escap'd*, 'twill expose your self at last.

COME Madam, *says he*, you shall see I can talk it with the Doctor, and that before your Face; and yet he shall know nothing of the matter.

I KNOW a little too much of that, *says she*; he know nothing of it! and then she smil'd.

THIS put him almost out of all Temper, and he gave her ill Words again; and at last added the whole Story, and told her downright, that he had talk'd with the Doctor already; and that he solemnly protested he knew nothing of it, and had never seen her or spoken with her for so long time, naming the time when he spoke last to her; likewise he told her what the Doctor said of his having been at *London* all those three Weeks when this happen'd.

SHE begun to be amaz'd, and a little confounded at this; but recovering her self, she told him, that if the Doctor was there himself, she had a direct answer to give him, for she was not a Papist to believe a Priest against her own Senses.

WHAT

WHAT anſwer can you give, Madam, *ſays he*, when the Doctor ſhall prove by twenty Witneſſes, if need were, that he was at *London*, almoſt a hundred Mile off, all the while?

WHY my Anſwer would be this, that 'twas either he or the *Devil*.

WELL then it was the *Devil*, *ſays he*; I won't diſpute that with you, Madam.

NO, no, *ſays ſhe*, I can ſatisfy you that it could not be the *Devil*; I can convince you; you will acknowledge it preſently: Do you think the *Devil* would have turn'd me back again, when he knew the dreadful Errand I was going on?

NAY, *ſays he calmly*, I confeſs that's the beſt thing you have ſaid yet; who then cou'd it be? *ſays he*; for 'tis plain it could not be the Doctor.

THEN, *ſays ſhe*, it muſt be ſome heavenly Appearance in the Doctor's Cloaths, for I knew not his Face and his Voice only, but his very Gown; and if it was a good Angel, I have the more reaſon to be thankful that he hindred me from running into the Arms of the *Devil*: and with that ſhe fell a crying, ſhe could hold out no longer.

WELL, they parted after this Scuffle, for he was a little daunted himſelf.

BUT my Story does not end here; for a little while after ſomething happen'd that explain'd all the reſt: The Lady had a Viſit to pay at a Neighbour's Houſe, who liv'd a little out of the Town, only over one little Encloſure, which ſhe was oblig'd to croſs: Now as ſhe was going over that Cloſe or Encloſure, who ſhould ſhe meet but the Doctor again; and ſhe ſaw him a good while before he came up to her.

SHE was ſurpriz'd at ſeeing him; and if ſhe could have avoided him ſhe would: but 'twas impoſſible. When he came up to her, he pull'd off his Hat very courteouſly, and immediately began to

discourse of what he had said to her before; but took no Notice at all of its having been deny'd.

SIR, *says she*, I have been very ill us'd upon that Day's Work.

I KNOW it, *says he*, I know it, repeating the Words: But your Innocence shall be cleared up, I will do it my self; do you be thankful that you escap'd the Snare: And so, giving her no time to answer, he pass'd by her without taking any farewell: which being a little Particular, made her turn her Head to look at him: But tho' it was in the middle of the Field, which was too large for him to be out of it if he had flown as swift as a Pidgeon, (for it was not above a Moment, not a Second of Time) he was gone, and she saw nothing.

SHE was exceedingly surpriz'd, and ready to sink into the Ground; she was so frighted that she could not help sitting down even upon the Grass; for her Joints trembled under her, so that she could not stand.

IT happen'd that a poor Woman of the Town came cross the Close at the very juncture, and knowing her, she call'd to her to come and help her up. She did not tell the Woman what had happen'd to her, but that she was taken with a fit of trembling, and that if she had not sat down she must have fallen down; all which was true: so the poor Woman help'd her up, and led her home, where she continued very ill of the Fright for several Days.

IN this time she had a very great desire to see the Gentleman, for by what the Apparition said to her she made no doubt but he had seen it too.

AFTER some time he had heard that she was very ill, and thinking what he had said to her might have had some influence upon her, to hurt her, he resolv'd to go and see her; for tho' he had ruffled her pretty much; yet, as he said afterwards, he

he lov'd her very well; and the better for her ſo ſeaſonably recovering her Virtue and good Principles; and much better than he believ'd he ſhould have done, if he had had his Will of her, as he ſhould certainly have had, if ſhe had met him that time at the Farmer's.

WITH theſe kind Thoughts he went to viſit her; and tho' ſhe was very ill, yet ſhe would be brought out of her Chamber to ſee him.

AFTER ſome Civilities, he frankly told her the reaſon of his Viſit word for word as above, and that he came to chear her up a little.

SHE thank'd him; but told him it was true it had extremely troubled her, to think firſt how near ſhe had been to her utter Ruin, and then how needleſly ſhe had been expos'd for it; and that tho' ſhe had no Guilt, as he very well knew, other than that which was in the firſt wicked Conſenting; yet ſhe had been as much expos'd, as if ſhe had been really his Whore.

HE proteſted to her that he never had opened his Lips of it to the Doctor, or any one elſe; and that it was the Reſentment at the charging him with it, that had made him ſo angry, and nothing elſe; for that he ſcorn'd any thing ſo baſe.

SHE told him it was impoſſible for any one to believe otherwiſe before; but that ſhe believ'd he was ſatisfied how it all was, now; and that ſomething had happen'd ſince, which had open'd her Eyes, tho' it had almoſt kill'd her; and ſhe believ'd he knew ſomething of it too.

HE wanted to know what it was, for he proteſted he knew nothing. What *ſays he*, is there any more Myſteries?

SHE ſaid, ſhe could not tell him, becauſe ſhe ſuppos'd he would not believe her.

HE anſwer'd, he would believe her in every thing, that he ought to believe any body in.

SHE told him, she believ'd there would be no occasion to tell him, for that she did not doubt but he would be inform'd the same way that she was, if he was not already.

HE importun'd her earnestly to let him know what it was; and that with such a serious kind of Discourse, that she fancy'd he had seen something too; but it seems he had not: However he entreated her so much, that at last she let him know the whole Story, as above.

THERE is a great deal more belongs to this Story, which would be very diverting, and not without its Uses too; but as the particular Relation does not come within the verge of my own Knowledge, I cannot vouch all the Particulars, at least not sufficiently.

HOWEVER, 'tis enough to the Case in hand: If the Apparition came to prevent this poor deluded young Lady from prostituting her self to a Man that had wheedled her in upon such dishonourable Terms; it could not certainly be the *Devil*, or any Spirit of his Class, or under his Government and Direction; he would never have exhorted her to go back, reproach'd her with the Crime, and prevail'd upon her to believe it had been reveal'd to him by the Treachery of her Lover.

THIS must be certainly one of those Angelick Guards which the God of Nature, in Mercy to Mankind, has placed as a detach'd Body of Spirits to counter-act the *Devil*, prevent the Arch-enemy seducing his Creatures, and over-whelming the World with Crime; and if the Story be as I have receiv'd it and now handed it down, it seems a merciful Disposition of Providence in Favour of the Gentleman, as well as the Lady; and be it a Parable or a History, the Moral is the same, and the Improvement of it the same too: They that are running the same Course of Folly would have Rea-

son

ſon to be very thankful if they were ſure to meet with the ſame kind of Diſappointment, and would never ſay it was the *Devil* that told it them.

THE Gentleman it ſeems did not ſlight the Story ſo much as ſhe expected he would, nor did he queſtion the Truth of any or every Part of it; for ſhe told it with ſo much Steadineſs, always agreeing in every Particular, and gave ſo concurring Accounts of the Circumſtances as they related to what had happened before, that it was apparent 'twas no Deluſion.

THAT which made him moſt uneaſy, was that the Apparition ſeem'd to promiſe to appear to him; and he had no Deſire to be convinc'd that way. Indeed the Story, at leaſt ſo far as I have the Particulars, breaks off a little abruptly there and does not ſay whether he ever ſaw any thing or no. But it ſaid, it made him be quite another Man in his Way of living than ever he was before; and particularly he was very thankful that he had been prevented being ſo wicked with her as in all Probability he had been, if this had not happen'd.

NOW this Apparition, as is ſaid above, could not with any manner of Reaſon, be ſuppoſed to be the *Devil*; for why ſhould an *Evil Spirit* appear, to keep any Perſon from doing Evil? Why ſhould it aſſume a real Shape, namely that of a Miniſter in his Gown and Caſſock, and that it was in Appearance the very Miniſter of the Pariſh; for all this ſhe conſtantly affirm'd, and two things are natural Inferences from it.

FIRST, That the Appearance was real.

SECONDLY, That it was a good Spirit.

LET the Divines read us Lectures upon the Nature of Spirits, and upon how far they can or cannot take Cognizance of human Affairs; That I have nothing to do with here; my Buſineſs is to obſerve the Matter of Fact, *viz.* that they do come

hither, do appear, and are seen, talk'd to and convers'd with, and that they do come on good Errands, and therefore are not likely to be evil Spirits or *Devils*.

TAKE another Historical Relation, which, tho' I name no Names, I have very good Authority for the Truth of, and that more particularly than for the other.

A GENTLEMAN of a very good Estate married a Lady of also a good Fortune, and had one Son by her, and one Daughter, and no more, and after a few Years his Lady died. He soon married a second Venter; and his second Wife, tho' of an inferior Quality and Fortune to the former, took upon her to discourage and discountenance his Children by his first Lady, and made the Family very uncomfortable, both to the Children and to their Father also.

THE first thing of Consequence which this Conduct of the Mother-in-Law produced in the Family, was that the Son, who began to be a Man, ask'd the Father's Leave to go abroad to travel. The Mother-in-Law, tho' willing enough to be rid of the young Man, yet because it would require something considerable to support his Expences abroad, violently oppos'd it, and brought his Father also to refuse him, after he had freely given him his Consent.

THIS so affected the young Gentleman, that after using all the dutiful Applications to his Father that he could possibly do, as well by himself as by some other Relations, but to no purpose; and being a little encouraged by an Uncle, who was Brother to his Mother, his Father's first Lady, he resolv'd to go abroad without Leave, and accordingly did so.

WHAT Part of the World he travelled into I do not remember; it seems his Father had constantly Intelligence from him for some time, and was prevail'd with to make him a reasonable Allowance

lowance for his Subsistance, which the young Gentleman always drew Bills for, and they were honourably paid; but after some time, the Mother-in-Law prevailing at home, one of his Bills of Exchange was refus'd, and being protested, was sent back without Acceptance; upon which he drew no more, nor did he write any more Letters, or his Father hear any thing from him for upwards of four Years, or thereabouts.

UPON this long Silence, the Mother-in-Law made her Advantage several Ways; she first intimated to his Father that he must needs be dead; and consequently, his Estate should be settled upon her eldest Son, (for she had several Children.) His Father withstood the Motion very firmly, but the Wife harrass'd him with her Importunities; and she argued upon two Points against him, I mean the Son.

FIRST, If he was dead, then there was no room to object, her Son being Heir at Law.

SECONDLY, If he was not dead, his Behaviour to his Father in not writing for so long a Time was inexcusable, and he ought to resent it, and settle the Estate as if he were dead; that nothing could be more disobliging, and his Father ought to depend upon it that he was dead, and treat him as if he was so; for he that would use a Father so, should be taken for one dead, as to his filial Relation, and be treated accordingly.

HIS Father however stood out a long time, and told her that he could not answer it to his Conscience; that there might happen many things in the World, which might render his Son unable to write; that he might be taken by the *Turks*, and carried into Slavery; or he might be among the *Persians* or *Arabians* (which it seems was the Case) and so could not get any Letters convey'd; and that he could not be satisfied to disinherit him,

'till

'till he knew whether he had Reason for it or no, or whether his Son had offended him or no.

THESE Answers, however just, were far from stopping her Importunities, which she carried on so far, that she gave him no Rest, and it made an unquiet Family; she carried it very ill to him, and in a word, made her Children do so too; and the Gentleman was so wearied out with it, that once or twice he came to a kind of Consent to do it, but his Heart fail'd him, and then he fell back again, and refused.

HOWEVER, her having brought him so near it, was an Encouragement to her to go on with her restless Sollicitations, 'till at last he came thus far to a provisional Agreement, that if he did not hear from his Son by such a time, or before it, he would consent to a re-settling the Estate.

SHE was not well satisfied with the conditional Agreement, but being able to obtain no other, she was oblig'd to accept of it as 'twas; tho', as she often told him, she was far from being satisfied with it as to the Time, for he had fix'd it for four Years, as above.

HE grew angry at her telling him so, and answer'd, that she ought to be very well satisfied with it, for that it was time little enough, as his Son's Circumstances might be.

WELL, she teiz'd him however so continually, that at last she brought him down to one Year: But before she brought him to that, she told him one Day in a Heat, that she hoped his Ghost would one time or other appear to him, and tell him, that he was dead, and that he ought to do Justice to his other Children, for he should never come to claim the Estate.

WHEN he came, so much against his Will, to consent to shorten the time to one Year, he told her, that he hoped his Son's Ghost, tho' he was

not dead, would come to her, and tell her he was alive, before the Time expired: For why, says he, may not injur'd Souls walk while embodied, as well as afterwards?

It happen'd one Evening after this, that they had a most violent Family Quarrel upon this Subject, when on a sudden a Hand appeared at a Casement, endeavouring to open it; but as all the iron Casements, used in former Times, open'd outward, but hasp'd or fasten'd themselves in the Inside; so the Hand seem'd to try to open the Casement, but could not. The Gentleman did not see it, but his Wife did, and she presently started up, as if she was frighted, and forgetting the Quarrel they had upon their Hands, Lord bless me! *says she*, there are Thieves in the Garden. Her Husband ran immediately to the Door of the Room they sat in, and opening it, look'd out.

There's no body in the Garden, *says he*; so he clapt the Door again, and came back.

I am sure, *says she*, I saw a Man there.

It must be the *Devil* then, *says he*, for I'm sure there's no body in the Garden.

I'll swear, *says she*, I saw a Man put his Hand up to open the Casement; but finding it fast, and I suppose, *adds she*, seeing us in the Room, he walk'd off.

It is impossible he could be gone, *says he*; did not I run to the Door immediately? and you know the Garden Walls on both sides hinder him going

Pry'thee, *says she angrily*, I an't drunk nor in a Dream, I know a Man when I see him, and 'tis not dark, the Sun is not quite down.

You're only frighted with Shadows, *says he, very full of Ill-nature*: Folks generally are so that are haunted with an evil Conscience: it may be 'twas the *Devil*.

No

No, no, I'm not ſoon frighted, *ſays ſhe*; if 'twas the *Devil*, 'twas the Ghoſt of your Son: it may be come to tell you he was gone to the *Devil*, and you might give your Eſtate to your eldeſt Baſtard, ſince you won't ſettle it on the lawful Heir.

If it was my Son, *ſays he*, he's come to tell us he's alive, I warrant you, and to ask you how you can be ſo much a *Devil* to deſire me to diſinherit him; and with thoſe Words, *Alexander*, *ſays he aloud*, repeating it twice, ſtarting up out of his Chair, if you are alive ſhow your ſelf, and don't let me be inſulted thus every Day with your being dead.

At thoſe very Words, the Caſement whic h the Hand had been ſeen at by the Mother, open'd of itſelf, and his Son *Alexander* look'd in with a full Face, and ſtaring directly upon the Mother with an angry Countenance, cry'd *Here*, and then vaniſh'd in a Moment.

The Woman that was ſo ſtout before, ſhriek'd out in a moſt diſmal manner, ſo as alarm'd the whole Houſe; her Maid ran into the Parlour, to ſee what was the matter, but her Miſtreſs was fainted away in her Chair.

She was not fallen upon the Ground, becauſe it being a great eaſie Chair, ſhe ſunk a little back againſt the ſide of the Chair, and Help coming immediately in, they kept her up; but it was not 'till a great while after, that ſhe recover'd enough to be ſenſible of any thing.

Her Husband run immediately to the Parlour Door, and opening it went into the Garden, but there was nothing; and after that he run to another Door that open'd from the Houſe into the Garden, and then to two other Doors which open'd out of his Garden, one into the Stable-yard, and another into the Field beyond the Garden, but found them

them all fast shut and barr'd; but on one side was his Gardener, and a Boy, drawing the Rolling-stone: he ask'd them if any body else had been in the Garden, but they both constantly affirmed no body had been there, and they were both rolling a Gravel-walk near the House.

UPON this he comes back into the Room, sits him down again, and said not one Word for a good while; the Women and Servants being busy all the while, and in a Hurry, endeavouring to recover his Wife.

AFTER some time she recover'd so far as to speak, and the first Words she said,

L——d bless me! what was it?

NAY, says her Husband, 'twas *Alexander* to be sure.

WITH that she fell into a Fit, and skream'd and shriek'd out again most terribly.

HER Husband not thinking that would have affected her, did what he could to persuade her out of it again; but that would not do, and they were oblig'd to carry her to Bed, and get some help to her; but she continued very ill for several Days after.

HOWEVER this put an end for some considerable time to her Sollicitations about his Disinheriting her Son-in-Law.

BUT Time, that hardens the Mind in cases of a worse Nature, wore this off also by degrees, and she began to revive the old Cause again, tho' not at first so eagerly as before.

NAY he us'd her a little hardly upon ittoo, and if ever they had any Words about it he would bid her hold her Tongue, or that if she talked any more upon that Subject, he would call *Alexander* again to open the Casement.

THIS aggravated Things much; and tho' it terrify'd her a great while, yet at length she was so exasperated

exaſperated, that ſhe told him ſhe believ'd he dealt with the *Devil*, and that he had ſold himſelf to the *Devil* only to be able to fright his Wife.

He jeſted with her, and told her any Man wou'd be beholden to the *Devil* to huſh a noiſy Woman, and that he was very glad he had found the Way to do it, whatever it coſt him.

She was ſo exaſperated at this, that ſhe threaten'd him if he play'd any more of his helliſh Arts with her, ſhe wou'd have him Indicted for a Wizard, and having a Familiar; and ſhe could prove it, ſhe ſaid, plain enough, for that he had rais'd the *Devil* on purpoſe to fright his Wife.

The Fray parted that Night with ill Words and ill Nature enough, but he little thought ſhe intended as ſhe ſaid, and the next Day he had forgot it all, and was as good-humour'd as if nothing had happened.

But he found his Wife chagreen'd and diſturbed very much, full of Reſentment, and threatning him with what ſhe reſolv'd to do.

However he little thought ſhe intended him the Miſchief ſhe had in her Head, offering to talk friendly to her; but ſhe rejected it with Scorn, and told him ſhe would be as good as her Word, for ſhe wou'd not live with a Man that ſhould bring the *Devil* into the Room as often as he thought fit, to murther his Wife.

He ſtrove to pacify her by fair Words, but ſhe told him ſhe was in earneſt with him: and in a Word ſhe was in earneſt; for ſhe goes away to a Juſtice, and making an Affidavit that her Huſband had a Familiar Spirit, and that ſhe went in Danger of her Life, ſhe obtain'd a Warrant for him to be apprehended.

In ſhort, ſhe brought home the Warrant, ſhew'd it him, and told him ſhe had not given it into the Hands of an Officer, becauſe he ſhould have the

the Liberty to go voluntarily before the Juſtice of the Peace, and if he thought fit to let her know when he would be ready, ſhe would be ſo too, and would get ſome of her own Friends to go along with her.

He was ſurpriz'd at this, for he little thought ſhe had been in earneſt with him, and endeavour'd to pacify her by all the Ways poſſible; but ſhe found ſhe had frighted him heartily, and ſo indeed ſhe had, for tho' the thing had nothing in it of Guilt, yet he found it might expoſe him very much, and being loth to have ſuch a Thing brought upon the Stage againſt him, he uſed all the Entreaties with her that he was able, and begged her not to do it.

But the more he humbled himſelf, the more ſhe triumph'd over him; and carrying Things to an unſufferable height of Inſolence, ſhe told him at laſt ſhe would make him do Juſtice, as ſhe call'd it; that ſhe was ſure ſhe cou'd have him puniſh'd if he continu'd obſtinate, and ſhe wou'd not be expos'd to Witchcraft and Sorcery; for ſhe did not know to what length he might carry it.

To bring the Story to a Concluſion; ſhe got the better of him to ſuch a degree, that he offer'd to refer the thing to indifferent Perſons, Friends on both Sides; and they met ſeveral Times, but could bring it to no Concluſion. His Friends ſaid there was nothing in it, and they would not have him comply with any thing upon the Pretence of it; that he called for his Son, and ſome body open'd the Caſement and cry'd *here*; that there was not the leaſt Evidence of Witchcraft in that, and inſiſted that ſhe cou'd make nothing of it.

Her Friends carried it high, inſtructed by her: She offer'd to ſwear that he had threatned her before with his Son's Ghoſt; that now he viſibly rais'd

a Spectre; for that calling upon his Son, who was dead to be sure, the Ghost immediately appear'd; that he could not have called up the *Devil* thus to personate his Son, if he had not dealt with the *Devil* himself, and had a familiar Spirit, and that this was of dangerous Consequence to her.

UPON the whole, the Man wanted Courage to stand it, and was afraid of being expos'd; so that he was grievously perplex'd, and knew not what to do.

WHEN she found him humbled as much as she cou'd desire, she told him if he would do her Justice, as she call'd it, (that is to say, settle his Estate upon her Son,) she would put it up, on Condition that he should promise to fright her no more with raising the *Devil*.

THAT part of the Proposal exasperated him again, and he upbraided her with the Slander of it, and told her he defy'd her, and she might do her worst.

THUS it broke off all Treaty, and she began to threaten him again; however, at length, she brought him to comply, and he gives a Writing under his Hand to her, some of her Friends being by, promising that he would comply if his Son did not arrive, or send an Account of himself, within four Months.

SHE was satisfy'd with this, and they were all made Friends again, and accordingly he gave the Writing; but when he deliver'd it to her in Presence of her two Arbitrators, he took the Liberty to say to her, with a grave and solemn kind of Speech:

LOOK you, says he, you have worry'd me into this Agreement by your fiery Temper, and I have sign'd it against Justice, Conscience and Reason; but depend upon it, I shall never perform it.

ONE

ONE of the Arbitrators ſaid, Why, Sir, this is doing nothing; for if you reſolve not to perform it, what ſignifies the Writing? Why do you promiſe what you do not intend ſhall be done? This will but kindle a new Flame to begin with, when the Time fix'd expires.

WHY, *ſays he*, I am ſatisfy'd in my Mind that my Son is alive.

COME, come, *ſays his Wife*, ſpeaking to the Gentleman that had argued with her Husband, let him ſign the Agreement, and let me alone to make him perform the Conditions.

WELL, *ſays her Husband*, you ſhall have the Writing, and you ſhall be let alone; but I am ſatisfy'd you will never ask me to perform it; and yet I am no Wizard, adds he, as you have wickedly ſuggeſted.

SHE reply'd that ſhe would prove that he dealt with the *Devil*, for that he rais'd an evil Spirit by only calling his Son by his Name; and ſo began to tell the Story of the Hand and the Caſement.

COME, ſays the Man to the Gentleman that was her Friend, give me the Pen; I never dealt with but one *Devil* in my Life, and there it ſits, turning to his Wife; and now I have made an Agreement with her, that none but the *Devil* wou'd deſire any Man to ſign: and I will ſign it; I ſay, give me the Pen, but ſhe nor all the *Devils* in Hell will ever be able to get it executed, remember I ſay ſo.

SHE began to open at him, and ſo a new Flame would have been kindled, but the Gentlemen moderated between them; and her Husband ſetting his Hand to the Writing put an end to the Fray at that time.

AT the end of four Months ſhe challeng'd the Performance, and a Day was appointed, and her two Friends that had been the Arbitrators were invited

to Dinner upon this Occasion, believing that her Husband would have executed the Deeds; and accordingly the Writings were brought all forth, engross'd, and read over; and some old Writings which at her Marriage were sign'd by her Trustees in order to her quitting some part of the Estate to her Son, were also brought to be cancell'd. The Husband being brought over by fair Means or foul, I know not whether, to be in a Humour for Peace sake to execute the Deeds, and disinherit his Son; alledging that, indeed, if he was dead it was no wrong to him, and if he was alive he was very unkind and undutiful to his Father in not letting him hear from him in all that time.

Besides it was urg'd that if he should at any time afterwards appear to be alive, his Father (who had very much encreas'd, it seems, in his Wealth,) was able to give him another Fortune, and to make him a just Satisfaction for the Loss he should sustain by the Paternal Estate.

Upon these Considerations, I say, they had brought over the poor low-spirited Husband to be almost willing to comply; or at least, willing or unwilling, it was to be done, and (as above) they met accordingly.

When they had discourse upon all the Particulars, and (as above) the new Deeds were read over, she or her Husband took the old Writings up to cancel them; I think the Story says it was the Wife, not her Husband, that was just going to tear off the Seal, when on a sudden they heard a rushing Noise in the Parlour where they sat, as if some body had come in at the Door of the Room which opened from the Hall, and went thro' the Room towards the Garden Door, which was shut.

They were all surpriz'd at it, for it was very distinct, but they saw nothing. The Woman turn'd pale, and was in a terrible Fright; however,

as

as nothing was seen, she recover'd a little, but began to ruffle her Husband again.

WHAT, says she, have you laid your Plot to bring up more Devils again?

THE Man sat compos'd, tho' he was under no little Surprize too.

ONE of her Gentlemen said to him, What is the meaning of all this?

I PROTEST, Sir, says he, I know no more of it than you do.

WHAT can it be then? *said the other Gentleman.*

I CANNOT conceive, *says he*, for I am utterly unacquainted with such Things.

HAVE you heard nothing from your Son? says the Gentleman.

NOT one Word, *says the Father*, no not the least Word these five Years.

HAVE you wrote nothing to him, *says the Gentleman*, about this Transaction?

NOT a Word, says he, for I know not where to direct a Letter to him.

SIR, *says the Gentleman*, I have heard much of Apparitions, but I never saw any in my Life, nor did I ever believe there was any thing of Reality in them; and indeed I saw nothing now: but the passing of some Body, or Spirit, or something, cross the Room just now, is plain; I heard it distinctly. I believe there is some unseen Thing in the Room, as much as if I saw it.

NAY, *says the other Arbitrator*, I felt the Wind of it as it pass'd by me. Pray, adds he, turning to the Husband, do you see nothing yourself?

NO, upon my Word, *says he*, not the least Appearance in the World.

I HAVE been told, says the first Arbitrator, and have Read that an Apparition may be seen by some

People, and be Inviſible to others, tho' all in the ſame Room together.

HOWEVER the Husband ſolemnly proteſted to them all that he ſaw nothing.

PRAY, Sir, *ſays the firſt Arbitrator*, have you ſeen any thing at any other time, or heard any Voices or Noiſes, or had any Dreams about this Matter?

INDEED, *ſays he*, I have ſeveral times dream'd my Son is alive, and that I had ſpoken with him; and once that I ask'd him, why he was ſo undutiful, and ſlighted me ſo, as not to let me hear of him in ſo many Years, ſeeing he knew it was in my Power to diſinherit him.

WELL, Sir, and what Anſwer did he give?

I NEVER dream'd ſo far on as to have him anſwer; it always wak'd me.

AND what do you think of it yourſelf, *ſays the Arbitrator*, do you think he is dead?

NO, indeed, *ſays the Father*, I do believe in my Conſcience he is alive, as much as I believe I am alive myſelf; and I am going to do as wicked a thing of its Kind as ever any Man did.

TRULY, ſays the ſecond Arbitrator, it begins to ſhock me, I don't know what to ſay to it; I don't care to meddle any more with it, I don't like driving Men to act againſt their Conſciences.

WITH this the Wife, who, as I ſaid, having a little recover'd her Spirits, and eſpecially encourag'd, becauſe ſhe ſaw nothing, ſtarted up; What's all this Diſcourſe to the purpoſe, *ſays ſhe*, is it not all agreed already? what do we come here for?

NAY, *ſays the firſt Arbitrator*, I think we meet now not to enquire into why it is done, but to execute Things according to Agreement, and what are we frighted at?

I'M not frighted, *ſays the Wife*, not I; come, ſays ſhe to her Husband haughtily, ſign the Deed; I'll cancel the old Writings if forty *Devils* were in

the

the Room; and with that she takes up one of the Deeds, and went to tear off the Seal.

THAT Moment the same Casement flew open again, tho' it was fast in the Inside, just as it was before; and the Shadow of a Body was seen, as standing in the Garden without, and the Head reaching up to the Casement, the Face looking into the Room, and staring directly at the Woman with a stern and an angry Countenonce; HOLD, said the Spectre, as if speaking to the Woman; and immediately clap'd the Casement to again, and vanish'd.

IT is impossible to describe here the Consternation this second Apparition put the whole Company into; the Wife, who was so bold just before, that she wou'd do it tho' forty *Devils* were in the Room, skream'd out like a Woman in Fits, and let the Writing fall out of her Hands: The two Arbitrators were exceedingly terrify'd, but not so much as the rest; but one of them took up the Award which they had sign'd, in which they awarded the Husband to execute the Deed to dispose of the Estate from the Son.

I DARE say, said he, be the Spirit a good Spirit or a bad, it will not be against cancelling this; so he tore his Name out of the Award, and so did the other, by his Example, and both of them got up from their Seats, and said they would have no more to do in it.

BUT that which was most unexpected of all was, that the Man himself was so frighted, that he fainted away; notwithstanding it was, as it might be said, in his favour.

THIS put an end to the whole Affair at that time; and, as I understand by the Sequel, it did so for ever.

THE Story has many Particulars more in it, too long to trouble you with; but two Particulars,

which are to the Purpose, I must not omit, *Viz.*

1. THAT in about four or five Months more after this second Apparition, the Man's Son arriv'd from the *East-Indies*, whither he had gone four Years before in a *Portugueze* Ship from *Lisbon*.

2. THAT upon being particularly enquired of about these Things, and especially whether he had any Knowledge of them, or any Apparition to him, or Voices, or other Intimation as to what was doing in *England*, relating to him; he affirmed constantly that he had not, except that once he dreamed his Father had written him an angry Letter, threatning him that if he did not come home he would disinherit him, and leave him not one Shilling. But he added, that he never did receive any such Letter from his Father in his Life, or from any one else.

CHAP. IX.

More Relations of particular Facts, proving the Reality of Apparitions; with some just Observations on the Difference between the good and evil Spirits, from the Errand or Business they come about.

I MAKE no Remarks upon any of these Stories; the present Business is to bring Examples of such Things, to prove the Reality of Apparitions in general: As to who, or what it is, that in such cases may appear, and why, and upon what Occasions; that we shall speak of hereafter.

I SHALL bring one Example now within my own Knowledge, and in which I had some Concern;

cern; not but that other Accounts may be as authentick as this, tho' I cannot ſo poſitively vouch them at ſecond or third Hand. When I offer thoſe to you, therefore, I tell you honeſtly that I have ſuch and ſuch Relations from good Hands, or I have ſuch a Story by me in Manuſcript, and I leave you to make ſuch uſe of them as you pleaſe.

THIS Caution of mine, however, ought not to leſſen the Credit of any of the Relations here publiſh'd; for why may not the Account given by another Hand be as true as this which I give you from my own Knowledge; and why muſt an Author, in ſuch caſes as theſe, be made anſwerable for the Particulars of every Hiſtory, or be bound to leave it out, which would be the Reader's Loſs, not his own.

HOWEVER the following I can vouch from my own Knowledge. *A. B.* was a Merchant in *London*, and as he drove a conſiderable Trade beyond-ſea, he eſtabliſh'd a Factor, or as the Language of Trade calls it a HOUSE, at a certain Port in the *Engliſh* Colonies in *America*, and ſent over his Servants or Apprentices thither, as is uſual for Merchants to do.

ONE of his ſaid Apprentices being fitted out, and ready to Embark, his Cargo being actually on board the Ship, and the Ship fallen down the River as far as *Graveſend*; his Maſter was getting his Letters and Invoyces, and other Diſpatches, ready for him, he being to go down the River the ſame Evening.

THE Hurry which thus diſpatching him put his Maſter into, occaſion'd, that when he was call'd to Dinner at the uſual Hour, he did not take the young Gentleman with him as uſual, but told him he muſt be content to ſtay in the Counting-houſe 'till he came to relieve him.

ACCORDINGLY Dinner being over, he goes down to ſend him up to Dinner. And when he came to the Counting-houſe Door, there ſat his Man with the Book-keeper alſo, writing as he left him.

IT happen'd juſt that Moment, ſome occaſion extraordinary oblig'd him to ſtep back again, and go up Stairs to the Dining-Room, from whence he came; and intending not to ſtay, he did not ſpeak to the young Man, but left him in the Counting-houſe, and went immediately up Stairs.

IT was not poſſible that he, or any one elſe, except ſuch as could walk inviſible, could go by, or paſs him unſeen: Good Manners would have hinder'd the young Man from thruſting by his Maſter upon the Stairs, if he had been going up; but he is poſitive he did not, and cou'd not paſs, without being ſeen.

BUT when he came to the top of the Stairs there ſat the young Man at Dinner with the other Servants; the Room they din'd in being a little Parlour, which open'd juſt againſt the Stairs, ſo that he ſaw him all the way of the upper Part of the Stair-caſe, and could not be deceived.

THE Maſter did not ſpeak to him, which he was very ſorry for afterwards; but the Surprize made him paſs by the Room, and go into the Dining-Room, which was to the right Hand of it, but he ſent one immediately to look, and he was there really at Dinner; ſo that what he (the Maſter) ſaw below in the Counting-houſe, muſt be the Apparition, as it certainly was.

BUT this was not all: The young Gentleman embark'd as above, and arriv'd ſafe with all his Effects in *America*, tho' he never liv'd to return. However, I cannot ſay his Apparition in the manner as related could have the leaſt Relation to his being ſick, and dying abroad, which was not 'till three Years

Years afterwards. But what follow'd was of another kind.

THIS young Man had an elder Brother, who liv'd in *London*; he was a fine Gentleman, and a Scholar, and was at that time ſtudying Phyſick. He was alſo a ſtout brave Gentleman, and in particular underſtood a Sword, that is to ſay how to uſe a Sword, as well as moſt Gentlemen in *England*.

HE had an accidental Rencounter with a Gentleman in the Street, in that ſhort Street which goes out of *Fleet-ſtreet* into *Salisbury-Court*; and being ſo compleat a Maſter of his Weapon, he wounded his Antagoniſt, and drove him into a Tavern in the Street, from whence came out two Men more upon him with their Swords, but both of them found the Gentleman ſo much an Over-match for them, that they left him as faſt as the firſt; whereupon a fourth came out, not with a Sword, but a Fire-Fork taken haſtily up out of the Tavern Kitchen, and running at this Gentleman with it, knock'd him down, and broke his Skull, of which Wound he afterwards died.

WHILE this was done in *London*, his Brother, as far off as *Boſton* in *New-England*, writing to his Maſter the Merchant, (and who gives this Account of it) after other Buſineſs, writ this Poſtſcript.

> *SIR, I beg you will be pleas'd in your Return to this to let me have ſome Account, as much as conveniently may be, of how my Brother does, and what Condition he is in; which you will excuſe my Importunity for, when you read the following Acccount,* (viz.)
>
> *THE 20th of———laſt, about ſix a Clock in the Morning, lying in my Bed, and broad awake, my Brother, or an Apparition of my Brother, came to the Bed's Feet, and open'd the Curtain, looking full in my Face, but did not ſpeak. I was very much frighted, but however*

however I so far recover'd as to say to him, Brother, what is the matter with you?

'*HE had a Napkin-Cap on his Head, which was* '*very bloody, he look'd very pale and ghastly, and* '*said, I am basely murther'd by —— naming the* '*Person, but I shall have Justice done me; and* '*then disappear'd.*

Now this Letter was so dated, that it was impossible any Account could be sent of the Disaster, that could reach thither in that time; for it was not dated above fourteen Days after the Fact was committed in *London*; and that it was Genuine I am well assur'd, because I saw the Letter within an Hour after it was receiv'd in *London*, read it my self, and knew the young Man's Hand, and the young Man also perfectly well, as I did his Brother that was kill'd also, very intimately.

The young Man was sober, religious and sensible, not given to Whimsie, or light-headed Fancies, not vapourish or distemper'd, not apt to see double, or to dream waking, as many of our Apparition-making People are; he was besides that a Scholar, and very serious: the first I mention as a Protection to him from foolish Imagination, and the last from Falshood; and I am satisfy'd, the Reader may depend upon both the Stories, I mean as to the Truth of them.

In my speaking of Apparitions as I have stated the Case, I must take leave to differ from the Notions of the Ancients, who 'tis evident understood all Apparition to be the Souls, or as we call them, the Ghosts, of departed Persons; but when they came to make rational Conclusions from those first Opinions, What wild Additions were they driven to make, to the first just Conceptions which they had form'd in their Minds?

THEIR firſt Conceptions, *I ſay*, were indeed juſt, conſiſtent with Reaſon, and with Nature; for they concluded, that when the Body is dead, and the Soul ſeparated, the State was determin'd. This Mr. *Pope* expreſſes very well in his Tranſlation of *Homer*,

For to the farther Shore
When once we paſs, the Soul returns no more.

THIS was, I ſay, a rational and juſt Sentiment; but then they were confounded in all thoſe Imaginations, by ſeeing the Apparitions of their departed Friends, as if come back from thoſe eternal Shades; and how to reconcile this they did not know.

TO get over this Difficulty, they were driven to ſtrange Shifts, and ſome of them it muſt be confeſs'd were very fooliſh ones: ſuch as theſe;

1. THAT the Soul wandered about in the Air, 'till ſuch time as the Body obtain'd its due Funeral Rites: from this Notion, the Friends of the deceaſed were mightily concern'd to ſee the Funeral Pile erected for their departed Friends, and to have the Body honourably burn'd; then the Aſhes of the Bones were depoſited in an Urn, and that Urn bury'd in the Earth; when this was done the Soul was admitted to paſs the Flood, (that is) to be tranſported into the *Elyſian* Fields, from whence they never ſhould return any more; but in caſe theſe Rites were not perform'd for any Perſon, the Soul wander'd reſtleſs, and unfix'd, in a ſtate of Perplexity, for an hundred Years. Hence thoſe Lines in *Virgil*, Æneid. vi.

Hæc omnis, quam cernis inops inhumataque turba eſt:
Portitor ille, Charon: hi, quos veluit unda, ſepulti.
Nec ripas datur horrendas nec rauca fluenta
Tranſportare prius, quam ſedibus oſſa quierunt.

Centum errant annos, volitantque hæc littora circum:
Tum demum admissi stagna exoptata revisunt.
Æneid lib. vi. line 325.

Now between this Time, or during this Interval, that is to say, between Death and the Funeral Pile, they pretended they allow'd the separated or unembodied Souls of Men might appear, and visit their Friends, or harrass their Enemies; and on this Occasion, the Ghost of *Patroclus*, slain by *Hector* at the Siege of *Troy*, is brought in visiting his Friend *Achilles*, and begging of him to get his Funeral Rites perform'd, that he might be admitted to Rest.

——— *Thus the Phantosm said,*
Sleeps my Achilles, *his* Patroclus *dead?*
Living, I seem'd his dearest, tendrest Care,
But now forgot, I wander in the Air:
Let my pale Corse the Rites of Burial know,
And give me Entrance in the Shades below:
'Till then the Spirit finds no Resting-place,
But here and there th' unbodied Spectres chace
The Vagrant Dead ———
Iliad lib. xxiii.

2. *HOMER*'s Notion of the State of the Dead, was something like the ancient Philosophy of the *Ægyptians*, which gave the Soul a Shape like the Body, and that it was only a Receptacle of the Mind; the Mind they made to be the sublime and superior Part, and that only.

THUS in the Case of Apparitions, they allow'd that this Case or Shell call'd the Soul, might appear after Death, but the Mind could not, but was exalted among the Gods, and took up its Eternal Abode; from whence

"——— *It could return no more.* THUS

THUS the Ghoſt of *Patroclus*, going with his Speech to *Achilles*, ſays thus,

When once the laſt the Funeral Flames aſcend,
No more ſhall meet Achilles *and his Friend:*
No more our Thoughts to thoſe we love make known.

THIS laſt Notion, tho' groſs and abſurd in it ſelf, was the utmoſt Refuge they had, by which to ſolve the Difficulty of Apparitions. They imagin'd that the Soul was not only ſeparated by Death from the Body, but that there was a Separation of the Underſtanding from its Caſe or Vehicle, as they call'd it; ſo that the Soul, which was but the Image and Form of the Body, might be in Hell; the Body it ſelf burnt to Aſhes remain'd in the Urn; and the Underſtanding or Mind, which was the ſublime divine Part, be in Heaven with the Gods: This *Homer* expreſſes thus,

———*'Tis certain Man, tho' dead, retains*
Part of himſelf; the immortal Mind remains.
The Form ſubſiſts without the Body's Aid,
Aerial Semblance, and an empty Shade.

AGAIN he explains it in his *Odyſſey*, lib. xi. line 600. ſpeaking in the Name of *Ulyſſes*,

Now I the Strength of Hercules *behold,*
A Towring Spectre of Gygantick Mould,
A ſhadowy Form! For high in Heav'n's Abodes
Himſelf reſides, a God among the Gods.

HERE *Homer* fancies *Hercules*, that is the Mind, the ſublime Part of *Hercules*, was in Heaven, and exalted there to the higheſt Degree too;

A God *among the* Gods.

and

and yet at the same time his Soul, his εἴδωλον or Image, was in Hell. And *Plutarch* gives us the same Description at large.

WHAT learned Nonsense, and what a great deal of it is here, to reconcile a thing, which upon the Christian Foundation is made as easie, as any thing not immediately visible to the common Eye, can be made?

NATURE dictated, and Reason confirm'd, that the first Principle, namely, the Soul, or as they call it, the Mind or Understanding, fled to Heaven immediately after Death, and return'd no more.

THUS *Andromache* mourning for the Loss of her Husband *Hector*, is brought in speaking according to the Doctrine of the Ancients:

> *Thou to the dismal Realms* for ever *gone*,
> *And I abandon'd.* ———————

THE Dead once pass'd to the *dismal Realms* (as they call'd the Shades below) were *gone for ever*, and to return no more; but then they were perplex'd to find that they did return, as in this Case of *Patroclus* to *Achilles*; tho' that (by the way) was a Dream only, not an Apparition, or as we may call it an Apparition in a Dream, and no more.

BUT they had their Apparitions, and we read of many Apparitions of the Dead to the Living; as particularly in the famous Example of *Cæsar* appearing to *Brutus:* and this perplex'd them so, that they knew not how to support the Principle of the Soul not returning, under the Experience of Souls actually returning in Apparition, visiting and conversing with their Friends, which was inconteſtible, daily Experience making it known to all Parties.

TO reconcile this they fled to Invention, and first to that of the Interval between the Death and the

the Funeral of the departed Souls; of which before.

But this is liable to so many just Exceptions, so many Absurdities, that it could not satisfie Men of Sense; for first they were obliged to say and prove, (which would be very difficult) that none of the Souls of the Dead ever appear'd after the Funeral Rites were solemnized; which if one Example had contradicted, all the Arguments in the World could not then have supported the Fiction; and this I cannot doubt was contradicted on many Occasions.

And this no doubt made the ancient System of the *Ægyptians* be reviv'd, and pass better among them afterwards; tho' whether the *Romans* receiv'd it or no, we do not find ascertain'd in any Part of their History.

Besides, there was an Absurdity in the very Doctrine it self; for if the Apparition of a departed Soul was limited by this Circumstance of burning the Body, or performing the Funeral Rites; it put the State of the Dead in that particular Respect into the Power of the Living: *for Example*, If the Living, who had Possession of the dead Bodies of Persons slain, suppose them Friends, had Possession of the Body, the Soul of that Body, tho' unembodied and dismiss'd, could not be admitted to rest, or as they express'd it, could not pass into the Shades or Realms below; so if the Enemy had Possession of the Body, it was in the Power of the Enemy to keep the Soul out of Heaven: an Absurdity so gross, one would think the wiser Heathens could never entertain such a Thought: Yet that such it was, the Words of *Patroclus*'s Ghost quoted from *Homer* makes evident.

Let my pale Corse the Rites of Burial know,
And give me Entrance in the Shades below.

Unhap-

UNHAPPY *Patroclus!* How grofs would this ſound, how harſh and unmuſical in our Times, when Chriſtianity has given us more juſt *Ideas* of things? *Patroclus* could not get leave to go to the Shades below, 'till his Funeral Rites were perform'd; that is, in our Senſe, could not be admitted, no not into Hell it ſelf, 'till his Body was burn'd on the Funeral Pile or Pyre, and his Aſhes depoſited in an Urn; that is, buried like a Gentleman.

BY which Rule, the Souls of thoſe poor Creatures who were killed in the Wars, and were left unburied in Heaps in the Field, or only a Pile of Stones thrown upon them, as was often the Caſe, are wandring ſtill, and neither admitted into Heaven or Hell.

AGAIN, it was in the Power of the Enemy, if he had a Body in Poſſeſſion, to preſerve his Hatred againſt that Enemy even beyond Death, and by keeping him unburied, keep his Soul or Spirit ſuſpended, wandring, and forgotten in the Air, and neither admitted to one or other Place, whether above or below.

THUS *Achilles* had the Body of *Hector* in his Power twelve Days, and *Homer* brings him in triumphing over his Enemy in that caſe, and in a manner unworthy of a Man of Honour. When he ſpeaks to the Ghoſt of his Friend *Patroclus*, and vows to ſacrifice twelve *Trojan* Priſoners at his Funeral Pile; he adds,

Achilles' *Promiſe is compleat,*
The bloody Hector *ſtretch'd before thy Feet,*
Lo! to the Dogs his Carcaſe I reſign.
Gloomy he ſaid, and horrible in View,
Before the Bier the bleeding Hector *threw,*
Prone on the Duſt.

Iliad lib. xxiii. line 35.

So

So again, *Achilles* mourning over the Body of *Patroclus* as it lay on the Funeral Pile, and the Fire not yet kindled; I ſay, there again he threatens to deny *Hector* a Soldier's Burial.

But heavier Fates on Hector's *Corſe attend,*
Kept from the Flames for hungry Dogs to rend.

THIS was a terrible Curſe, and very cruel to poor *Hector* after he was dead, not to ſuffer his Soul to enter into the Shades below, which would be (to ſpeak it in our Language) not to give him leave to go to Hell; that the Gods it ſeems thwarted *Achilles*, and would not let his Cruelty take place, but he was oblig'd to grant *Priam* a Truce, and let the *Trojans* bury him.

So ſpake he, threatning: But the Gods made vain
His Threat, and guard inviolate the Slain.
Celeſtial Venus *hover'd o'er his Head,*
And roſeat Unguents, heavenly Fragrance! ſhed;
She watch'd him all the Night, and all the Day,
And drove the Blood-hounds from their deſtin'd Prey.

So that the Burying of *Hector* was made the Care of the Gods, defeating the cruel Vengeance of *Achilles*.

TO what Length did this fooliſh Notion of the Ancients carry this Point! putting it into the Power of a Man's Enemy to keep his Soul out of Heaven too, as long as his Enemy thought fit to keep the Body out of the Grave.

HAPPY it is for us in theſe malicious Days that it is otherwiſe here; when not Enemies only, but even cruel Creditors, might arreſt the dead Body of their Debtor, and even ſend the Soul of him to the *Devil*, or keep it hovering and wandring in the Air 'till their Debts were paid: As Times go now, and

as Charity ſtands now rated among us, no poor Debtor could be at Reſt any more after he was Dead, than he could before, 'till his Debts were all paid.

NAY, tho' it had pleas'd a merciful Father to forgive him his Sins, and as we allow it's poſſible, in ſpite of the cruel *T*——— *S*——— that a Brankrupt may die in the State of a pardoned Penitent; yet I ſay 'till the Debt was paid the more inexorable Creditor ſhould refuſe to let him be admitted into Heaven 'till he was paid the utmoſt Farthing.

I MUST confeſs if this were the Caſe among us, I believe it would be the hardeſt thing in the World to get a poor Bankrupt's Compoſition accepted, or his Certificate ſigned; for if it was in the Power of the Creditors to ſend their Debtors to the *Devil*, I ſhould be apt to ſay with the Diſciples of our Lord, *Who then ſhall be ſaved?*

HOW often do we find a Creditor give it for an Anſwer, when a ſolliciting Friend comes begging him to compound, and to accept the utmoſt Shilling that the Debtor has to offer: How often, *I ſay*, do we find the cruel Creditor reply, *No not I, I'll ſign none of it, the* Devil *ſhall have him before I'll ſign it?*

NAY, if his Soul was to hover in the Air, as the Ancients fancy'd, 'till the Body was buried; I queſtion whether they would let the Debtor go either to Heaven or Hell 'till they had their Money; eſpecially if the hovering or wandering in the Air was a worſe Condition, as I don't know but, while the *Devils* are ſaid to be there, it may.

BUT to return to the Ancients and their Notion of Futurity, and of Souls departed, the Difficulty, as I have obſerved, was very perplexing: They granted that after the Souls of Men were once determined, and tranſported in *Charon*'s Ferry-boat to the other ſide of the River *Styx*, or the

Sty-

Stygian Gulph, they could return no more; and all their other Fables upon that Subject would have been overthrown and come to nothing, if it had been otherwise; such as *Cerberus* barking continually at the Gate, *Charon* the Ferry-man carrying all over but bringing none back, and the like.

BUT notwithstanding this, as I have said, they found several of these Souls visiting the World in Apparition, and this quite destroy'd all the Scheme of their being in a determin'd State; so that they knew not what to think of next.

HOW would it have unravell'd all those hard Knots, and made every thing easie to their Understanding, had they been let into this just way of reasoning? had they discover'd that there is an Angelick World, an invisible World of Spirits, some of whom being placed by their merciful Maker, as an advanc'd Body, at or near the outer Circumference of the Earth's Atmosphere, have a Power given them at least to take Cognizance of human Affairs; and to converse with this World, either by Apparition, Voices, Noises, good or bad Omens, or other sensible Conveyances to the Mind, by which they can give Notices of Good or Evil, and can intimate to Man many things useful to him in the Conduct of his Life.

THAT the Spirits inhabiting this invisible World are at hand; (how near is not necessary to us to know) can assume Bodies, Shape, Voice, and even can personate this or that Man or Woman; so as to appear in the very Figure, Countenance, and Cloaths or Dress of our departed Friends, speak with their proper and distinct Voices, and in the first Person of this or that particular Man or Woman, and in their Names; and can thus suit themselves in their several Appearances, to the Occasion they appear for:

HAD they known theſe things, I ſay, they would have rejoic'd in the Diſcovery, and it would have made every thing eaſie to them. *Patroclus* would never have troubled *Achilles* with a Viſit from the Air, upon pretence of his being left to be wandring about the Atmoſphere for want of his Funeral Rites; the Dogs, or the Crows, or the Worms might have feaſted themſelves on *Hector*'s Carcaſs, it would never have diſturb'd *Hector* in the leaſt, much leſs would her Goddeſs-ſhip *Venus* have concern'd herſelf to protect his Corps 'till the funeral Pile was prepar'd.

THE Doctrine of the Soul's being a Shell or Caſe form'd into a Shape, as a Mould is form'd into Shape to receive the Braſs or Copper, and throw out a Statue or Figure of this or that Heroe, which it is appointed to form; I ſay, this abſurd Doctrine of the Soul, Body and Mind being three diſtinct Perſons in every Man, would not have found Place in the World; but all things would have been conceiv'd regularly of, and the World would have been rightly inform'd of future things, as well as of things preſent.

HOWEVER, to bring it down to our Caſe, all this concurs to the Doctrine of Spirits, and the Reality of their Appearance, which is the Caſe before us: Their Friends departed did appear; what it was appear'd they knew not, only negatively they knew it was not their Bodies, however the Shape might be aſſumed; nor could they reconcile that Part to their Underſtanding. How it could be, that the Body ſeem'd to appear and did not appear; or, as we might ſay, appear'd as if they had appear'd; but when a Tryal was offer'd, no Body could be found, as was the Caſe of *Patroclus* and *Achilles* in *Homer*, which Mr. *Pope* thus tranſlates,

He

He said, and with his longing Arms essay'd
In vain to grasp the visionary Shade.
Like a thin Smoke he sees the Spirit fly,
And hears a feeble lamentable Cry.

How gross an Ignorance is here in so great a Man as *Achilles?* to go about to grasp a Vision! to feel a Shade! One can hardly excuse the Poet for allowing *Achilles*, who was the Heroe of the whole Poem, to be so weak, even in those Days; but it must be allowed 'twas all in a Dream, and imaginary, and it might well awake him indeed, as it did, to grasp at a Man in Armour, and find nothing in his Arms but Smoke.

The Result of it all is this, namely, the Reality of Apparition was a certain, undoubted, and received thing; 'tis evident that they were not questioned; for upon the Reality of the Appearance of Souls, all those Pains were taken to settle the Possibility of it. That it was so, the Frequency of the thing left them no Room to question; it would have been ridiculous to have disputed it; but how it could be, how to reconcile it to all the Notions of Soul and Body, the future and the present State, that was what no body could explain, and no body could understand; which Ignorance put their Invention so much on the Rack to find out and form Schemes for the bringing the Particulars together, and making the Appearance possible, whichthey daily found was in Fact real.

'Twas a little strange that tho' they were satisfied by daily Demonstration that the Thing was true, yet they were obliged to believe it was not true at the same time. They frequently saw their Friends appear, and yet knew they were not in a Condition from whence they could return to appear. But the strangest thing of all, at least to

me, is, that they should not, all this while, conceive the Possibility of Spirits assuming human Shape, and appearing in their Figures, in their Shapes, and in their Names.

THIS would have put an end to all the Difficulty, and have reconciled all the Doubts that attended it, and at the same time would have led them into several sublime Truths, such as they were perhaps perfectly ignorant of; as particularly into the great Doctrine of the Unity of infinite Power; the universal Empire of Providence, and its Government and Influence of and upon all the Affairs of this World, even the most minute things in Life; and many other valuable Inquiries.

THAT Apparitions were believed to be real in those Days, is evident from many Instances of it given in History, tho' I have not room to look far back. 'Tis said that *Alexander* the Great was haunted by the Ghost of his Friend *Clitus*, whom he had most ungratefully tortur'd to Death, after a long Series of the most faithful Services, and successful also; but there is no particular Account of it in *Plutarch*.

THE Apparition of the Ghost of *Julius Cæsar* to *Brutus* a little before the Battel at *Philippi*, tho' it be certain, is nevertheless variously reported; some Accounts relate it to be the Ghost of *Julius Cæsar*, and vulgar Opinion concurs with that Report; which is so receiv'd at this time, that they show you an original antient Piece of fine *Italian* Painting at *Naples*, where the Phantome is represented bloody and wounded, with *Casca*'s Dagger sticking in his Shoulder, which he, *Casca*, reaching his Arm over his Shoulder fix'd in or near his Collar Bone before, and left sticking there; according to which our Frontespiece to this Work is at least design'd: Whether that Part of the Story be right represented or not, is difficult to determine.

BUT

BUT according to other Accounts, the Apparition was only of a Man, without any Similitude of *Cæsar*; and that when *Brutus*, who was busy writing Dispatches for his Army which was then drawing together to fight the *Octavian* Troops, look'd up and saw him, he boldly ask'd, *What art thou?* and the Apparition answer'd, *I am thy evil Genius, and I will meet thee again at* Philippi; to which the undaunted Hero, unconcern'd at the Sight, and as if he desir'd him not to disturb him at that time, he being then otherwise engaged, answer'd, *Well, I'll meet thee there*, and so went on with his writing.

BRUTUS was, without doubt, a Heroe in his personal Valour, and more so in his Principle, *viz.* the Love of Liberty, and of his Country; and as nothing but the Zeal for the Liberty of his Country could have embark'd him against the Life of *Cæsar*, who was otherwise his Benefactor, so he was above the Fear of Death, and could not be in the least daunted at the Fore-knowledge of his Fate at *Philippi*; seeing he had the Notion of Life which was general at that time, namely, that a true Heroe could never be miserable, since it was always in his Power to die a Freeman, and not to out-live any threatned Calamity, whether Personal or National.

UPON this foot he enter'd that unequal Battel against the *Octavian* Troops with an undaunted Chearfulness; for he was sure one way or other to come off victorious; that is to say, that if *Augustus* conquer'd his Army, he knew how to conquer *Augustus*; if by the Slaughter of his Troops *Cæsar* had the better of him and defeated his Designs for the Liberty of his Country, He, by the Slaughter of himself, knew how to defeat *Augustus* in his Designs of conquering *Brutus*, since he resolv'd to die free, and not survive the *Roman* Liberty; and so he did.

AND upon this Foundation it was, that he was ſo unconcerned at his approaching Fate, and ſo undaunted in his looking at and ſpeaking to the Spectre that appear'd to him.

BUT we have yet abundance more Proofs by Example of the Reality of Apparitions.

ALARICH the famous *Gothick* King, who over-run ſo much of the *Roman* Empire, had an Apparition which came to him, and told him he ſhould undertake his Expedition againſt the *Romans*, and that promis'd him Victory and Succeſs; ſome ſaid it was an Angel, others that it was the Ghoſt of his deceaſed Predeceſſor *Rhadagaiſeus*. When he firſt undertook to raiſe his Army he was intending to go upon a glorious Expedition to the Eaſt, *to wit*, againſt the *Hunns* and the *Heruli*; that is to ſay, into *Poland*, *Sclavonia* and *Hungaria*, and perhaps *Muſcovy* or *Ruſſia*. But upon the Apparition ſpeaking to him, he was encourag'd to undertake a War againſt the *Romans* in *Italy*; where notwithſtanding he was routed and utterly overthrown by *Stilico*; he afterwards return'd into *Italy*, kill'd *Stilico* the *Roman* General, over-run the Country, and took and plunder'd the City of *Rome* it ſelf; this was *Ann.* 409: ſo that the Apparition, of whatever kind it was, muſt be ſo far *Angelic* as to foreknow Events and Iſſues of things on Earth, which muſt be ſuitable to the Angelic Heavenly Spirits, and ſuperior to the Diabolic Spirits who know nothing Prophetic.

NOR is it any thing inconſiſtent with the Angelic exalted and good Spirits; for this was not encouraging Evil, but ſtirring up a powerful Prince, who was to be *Flagellum Dei*, to execute the Divine Vengeance upon that wicked People the *Romans*, whom God had reſolved to deſtroy, or at leaſt to reduce very low: like as God is

ſaid

ſaid to ſtir up *Nebuchadnezzar* King of *Babylon* to come up againſt *Jeruſalem.*

I SAY this could not be the *Devil,* becauſe (as I have always inſiſted upon it, ſo I do ſtill) that he knows nothing of what is to come; the *Devil* is no Prophet, he cannot foretell or predict, other than by probable Gueſſes, rational Conſequences, and ſuch Circumſtances in which he can go farther than other People.

YOU have an Example of this in the famous Sorcereſs *Jaquelina*; ſhe pretended to ſpeak in the Name of the *Devil,* and ſometimes to have the *Devil* ſpeak in her, and ſo to give Anſwers as by an Oracle, and reſolve Doubts and difficult Queſtions, which ſhe did to Admiration; and thereby got both Fame and Money. Now it was obſerv'd that when People came to her with Doubts and difficult Caſes, even ſuch as none could reſolve, relating to things paſt or preſent, her Anſwers were ſurprizing; but if they came to her to ask any Opinion of things future, and what ſhould be to come, the *Devil* was always Nonpluſt, and generally lyed in his Anſwers; ſo that none could depend upon any thing he ſaid. In a word the *Devil* was not able to foretell any thing; and hence I infer, as I have always ſaid, the *Devil* is no Prophet, he can predict nothing, for he knows nothing; and that if any Apparition comes to be ſeen or heard, who takes upon it to tell what ſhould come to paſs, you may depend upon it that Apparition is not from the *Devil.*

HENCE I think we may readily account for that Story ſo well publiſh'd, whether ſo well known or no, of which Mr. *Aubrey* has given us the laſt Relation, as follows:

" TWO Perſons (Ladies) of Quality, both not " being long ſince deceaſed, were intimate Acquain- " tance, and lov'd each other intirely: It ſo fell out, " that one of them fell ſick of the Small-Pox, and

" deſired

" desired mightily to see the other, who would " not come, fearing the catching of them; the " Afflicted at last dies of them: she had not been " buried very long, but she appears at the other's " House in the dress of a Widow, and asks for her " Friend who was then at Cards, but sends down " her Woman to know her Business; who in " short told her, she must impart it to none but " her Lady, who after she had received this An- " swer, bid her Woman have her into a Room, and " desire her to stay till the Game was done, and " she would wait on her. The Game being done, " down Stairs she came to the Apparition, to know " her Business. *Madam*, says the Ghost turning up " her Veil, and her Face appearing full of the " Small-Pox, *You know very well that you and I* " *lov'd intirely, and your not coming to see me I took* " *so ill at your Hands, that I could not rest 'till I had* " *seen you*, and now I am come *to tell you, that you* " *have not long to live, therefore prepare to die; and* " *when you are at a Feast, and make the thirteenth in* " *Number, then remember my Words*; and so the Ap- " parition vanish'd. To conclude, she was at a " Feast where she made the thirteenth Person in " Number; and was afterwards asked by the de- " ceas'd Brother, whether his Sister did appear to " her, as was reported; she made him no Answer, " but fell a weeping, and died in a little time after. " The Gentleman that told this Story, says, that " there is hardly any Person of Quality but what " knows it to be true.

I DO not enter into an Enquiry here whether the Story is true or no, I believe it in Common, for it was generally believ'd to be true: But 'tis strange to have this brought for an Evidence of the Prescience of the *Devil*; whereas on the contrary it confirms what I have said, *viz.* That this cou'd not be the *Devil*, or what we call the Appearance of the *Devil*,

vil, no, nor could it be the Soul of the departed Perſon; and for the Apparition ſaying it could not be at reſt, either it may be put in by ſome of the very many Authors relating the Story; or it might be ſaid by the good Angel or Spirit appearing, to introduce her Meſſage, and to rouze the Mind of the Perſon ſpoken to by ſomething that ſhould touch her more to the quick, be the more feeling and ſenſible to her, and ſo make a due Impreſſion upon her of the truth of that which was to follow.

But firſt, for its not being the *Devil*; for I have granted that the *Devil* may make an Apparition, tho' far from inferring from thence that all Apparitions are the *Devil*: But I ſay as to its not being the *Devil* that appear'd here, in the ſhape of the deceas'd Lady, 'tis Evident,

FIRST, Becauſe, as I ſaid above, and have repeated often, the *Devil* cannot predict, he has no Preſcience of things before they are in View; he can juggle and play ſcurvy Tricks of many kinds, as when he propheſied to the Farmer the fall of his ſtack of Corn, and then rais'd a ſudden Storm and blew it down. It may be he can ſee at ſome farther Diſtance than we can, and judge of the Conſequences of ſuch and ſuch Cauſes better than we can, and with a more perfect and exact Judgment. But to predict things which are only conceal'd in the Womb of Time, and behind the Curtain of Providence, as this of Life and Death was, it is not in *Satan* to do it; and therefore this could not be from the *Devil*: the Lady was in Health, was Chearful, nay Merry, was at a Feaſt and at Cards. Here was no ſignal of Death, or ſo much as of Sickneſs: I ſee no token of the *Devil* in this Apparition; except it be his extraordinary Civility that he would not interrupt her Game.

SECONDLY, It could not be the *Devil*, becauſe of his bidding the Lady prepare for Death; which,

which, as I have often obſerv'd, does not ſeem to be much of Satan's Buſineſs, not being very ſuitable to his Diſpoſition, and leſs to his Deſign.

THERE is ſome little Incongruity in this Story too, which renders it inconſiſtent, not with the *Devil* only, but even with the Nature of a Spirit or Apparition: As (1) Why ſhould the Apparition come when the Lady was engag'd and could not ſpeak to her? as if ſhe, being a Ghoſt or Spirit as we vulgarly expreſs it, did not know what ſhe was doing, as well as where ſhe was? (2) How does her taking ill the living Lady's not viſiting her, oblige her to come and give her this kind Notice of her Death? *I took it ſo ill at your Hands, that I could not reſt 'till I had ſeen you.*

THO' this does not ſhock my Belief of the Apparition it ſelf; yet it ſeems to hint that the ſeveral Hands thro' which the Relation has paſs'd, have made up the Speech for the Ghoſt, and committed ſome Blunders in it, that are indeed ſhocking to the Reader.

IT ſeems more rational to be as I have read the Story, that the Ghoſt ſhould ſay thus: *Tho' I took it very ill at your Hands that you wou'd not come to ſee me*; yet I could not reſt 'till *I had ſeen you, to tell you that you have not long to live, and that you ſhould prepare*, &c. This is much better Senſe, and more agreeable to the Nature of the thing; for certainly coming in that manner to give the Lady Notice of the Approach of her End, and to counſel her to *prepare accordingly*, muſt be allow'd to be an act of Kindneſs, not of Reſentment, and a Teſtimony of the Affection that was between them; and therefore her taking it ill that ſhe had not been to Viſit her in her Illneſs, could not rationally be given as a Reaſon for it.

BUT as to the Apparition it ſelf, ſince it could not be the Soul of the deceas'd Lady, and for the Reaſons

Reaſons above was not likely to be the *Devil*, or I may venture to ſay poſitively was not the *Devil*; What then was it? I anſwer with a Queſtion: What could it be but a good Angel, or Angelic Spirit from the Inviſible World, ſent with a Meſſage of Goodneſs, and a merciful Notice of her Approaching Death; that ſhe might receive a due caution, preparing her Mind and turning her Thoughts to a proper Meditation upon ſo ſerious a Subject; in a word, warning her of Death that ſhe might prepare for it?

THE Story of Sir *John Burroughs*'s Son, who forſaking a Miſtreſs in *Italy* ſhe murther'd her ſelf, and then haunted him as long as he liv'd, this is of like kind with the reſt; and tho' the *Devil* to worry and perplex him might take up the Appearance of his Whore, as well reproaching him with the Crime, as with her Tragical End; yet it goes no farther than this, that the *Devil* may appear, and may harraſs and terrify thoſe he appear'd to, and this I make no doubt of; and it rather adds to what is inſiſted on, I mean the Reality of Apparitions; but the *Devil* gave this Gentleman no good advice to repent, or prepare, and the like; but only appear'd, frighted, and terrify'd him to the very Day of his Death.

IT is alſo remarkable, that tho' this *Devil* in Apparition ſhewed it ſelf to him the very Day of his Death, (for he was kill'd that Day in a Duel) yet it ſaid not a word to him of what was to befall him, or of what he was going to do, and 'tis very probable did not know it.

THERE is another Story ſomething but darkly recorded of *Charles* VII. of *France*, which ſeems likely enough to be an Apparition of the *Devil*. That King had been diſtemper'd and very ill two or three times, but was recover'd again tolerably well, and was riding for the Benefit of the Air in the Foreſt

Foreſt of *Mans*: On a ſudden a Spectre ſtarts up or out of the Woods, being a tall meagre ill-look'd old Man, of ghaſtly Countenance and half naked, and coming directly to the King takes hold of his Horſe's Bridle, and ſays, *Stop, King: Whether go you? you are betray'd*: and then immediateiy vaniſhed. Now firſt of all, this was a falſhood in Fact, for the King was not betray'd by any body; neither was there any Plot againſt him, or againſt any that belong'd to him, ever heard of before, or afterwards; on the contrary, *Secondly*, his Reign was at that time peaceable and quiet, his Subjects all eaſy; and for his Perſon, he had ſo few Enemies that he was call'd *Charles the Beloved*, and was exceedingly tendred by the generality of his People.

A GOOD Spirit, an Angelic Spirit, one of the Sacred Guard I have ſuppos'd to be placed about this Earth, or in the Regions adjacent, and employed by their Bountiful Maker for the good of Mankind, would never have come in ſuch a manner, ſurpriſing, and at unawares. It would never have put on a fierce and frightful Countenance, thus to have terrified a poor diſtemper'd Prince, whoſe Brain was already diſorder'd; taking the advantage of his Weakneſs, and ſo to encreaſe the Frenzy and Diſtraction of his Mind even to his Deſtruction, for he never more perfectly recover'd his Senſes.

THIS mightily differ'd from the Conduct of the ſeveral Spirits appearing in the Examples mention'd before, and who kindly warn'd the Perſons of Danger, foretold Events that they might avoid them, or prepare for the Conſequences; in a word, this was an Apparition purely *Deviliſh*, for it was meerly to do Evil, and to the ruin of the Perſon to whom it appear'd.

I THINK nothing can be a juſter Rule for us to diſtinguiſh Apparitions by: the Evil Spirit, *Devil* like,

like, comes to deceive, he is the Father of Lyes; and comes to do hurt, he is a Lover and the Author of Miſchief. The good Spirit is from God, the Fountain of all Good, and appears always for good and merciful Purpoſes; and this I think is a juſt Obſervation, and a Rule for us to judge of the Nature of whatever Apparitions we hear of.

CHAP. X.

Of the different Nature of Apparitions; how we ſhould behave to them; when to be afraid of or concern'd about them, and when not.

DANGER may be the Reaſon of Caution; but Guilt only is the reaſon of Fear. Caution is the Mind's juſt Regard to the Evil in view; but Fear is a Horror of the Soul, in apprehenſion of ſome farther Evil yet out of view; unſeen, and therefore terrible; merited, and therefore dreadful.

IF there were no Guilt in the Mind, Death it ſelf would be no Evil, and therefore not the Subject of our Fear; nor is Death it ſelf our Fear now as it is in it ſelf a meer paſſing out of life, otherwiſe than as it is an inlet of ſome terrible State beyond it. It is not what we paſs out of, that is the bitterneſs, but what we paſs into; not what we part with, but what the Exchange will be; not the leap out of Light, but the leap into the Dark: and to come nearer to it, the Thought of what is beyond Death is only made better or worſe by what we know on this ſide of it; the Dread of what is to come, is founded on our conſcious ſenſe of what is paſt.

THIS State beyond Death is made our Terror, as we expect in it the Puniſhment of Offences, a Retri-

Retribution for an ill-spent Life, and as we have upon our Minds a Sense of Guilt; that is to say, a Conscience of having ill-spent our past time, and dreading the Justice of the Superior Hand, in whom is the Power of Rewards and Punishments. Now to bring it to the case in Hand.

All Apparition is look'd upon as *a something* coming, or sent to us, from that State of *Being* which is beyond Death, and therefore is look'd upon with the same Terror and Fright, which we are seiz'd with at the Thoughts of Death it self.

Hence, if we could consider calmly the Nature of the Apparition which we see, we might presently know whether we had reason to be terrified at the Apparition, *yea* or *no*: If the Apparition comes with a Message of Peace, if it reprehends with Kindness and Tenderness, if it admonishes with Gentleness, and gives Advice to amend and reform, it certainly comes from a good Hand, and we need be under no concern at all about it, because it has no Evil in it self.

If it come in all its threatning Postures, ghastly as the *Devil* can make it, horrible as himself in Person; yet were there no Guilt there would be no fear from the Apparition, or even from the *Devil* appearing in Person; because we should know our selves to be out of his Power.

As then the Good or Evil of the Message, which the Apparition brings, distinguishes the Apparition it self, and tells us of what kind it is; so as our Minds are, or are not intimidated by our own Guilt, so we have or have not reason to be surpriz'd at the Appearance of a Messenger, or Messengers, from the invisible World, or at whatever he shall say.

Hic murus aheneus esto,
Nil conscire sibi nulla palescere culpa.

Mr.

MR. *Aubery* gives us the Story in his *Miſcellanea* of the Apparition to *Caſhio Burroughs*, Eſq; in the time of King *Charles* I, and which I hinted at juſt now on another occaſion; the Story is as follows:

"SIR *John Burroughs* being ſent Envoy to "the Emperor by King *Charles* I. did take his "Eldeſt Son *Caſhio Burroughs* along with him; "and taking his Journey through *Italy* left his ſaid "Son at *Florence*, to learn the Language; where "he having an Intrigue with a beautiful Courti- "ſan, Miſtreſs to the Grand Duke, their Fami- "liarity became ſo publick, that it came to the "Duke's Ear, who took a Reſolution to have him "murder'd; but *Caſhio* having had timely notice "of the Duke's Deſign, by ſome of the *Engliſh* "there, immediately left the City without acquaint- "ing his Miſtreſs of it, and came to *England*. "Whereupon the Duke being diſappointed of his "Revenge fell upon his Miſtreſs in moſt reproach- "ful Language: She, on the other, ſide reſenting "the ſudden departure of her Gallant, of whom "ſhe was moſt paſſionately enamour'd, killed her "ſelf. At the ſame Moment that ſhe expired ſhe "did appear to *Caſhio* at his Lodgings in *London*. "Colonel *Remes* was then in Bed with him, who "ſaw her as well as he, giving him an account of "her Reſentments of his Ingratitude to her, in "leaving her ſo ſuddenly, and expoſing her to the "Fury of the Duke; not omitting her own Tra- "gical *Exit*; adding withall, that he ſhould be "ſlain in a Duel; which accordingly happen'd: "And thus ſhe appear'd to him frequently, even "when his younger Brother (who afterwards was "Sir *John*) was in Bed with him. As often as ſhe "did appear he would cry out with great Shrieking "and Trembling of his Body, as well as Anguiſh "of Mind, ſaying, *O GOD! here ſhe comes, ſhe "comes!* and at this rate ſhe appear'd 'till he was

 "kill'd.

" kill'd. She appeared to him the Morning before " he was killed. Some of my Acquaintance (says " *Aubery*) have told me, that he was one of the " handsomest Men in *England*, and very Valiant.

THE Appearance of this *Devil*, for I can call it no other, had nothing in View but to harrass, plague and affright the Gentleman: Perhaps expecting it should bring him into some fit of Desperation; so to destroy himself, as the Woman who appear'd had done before.

THE Gentleman whom it appear'd to, was conscious of Crime; the Woman in whose shape the *Devil* thus harrass'd him was a *Courtesan*, that is in *English* a Common Woman, with whom he had had an Intrigue in *Italy:* He had not only been dishoneſt with her, but it seems had been dishoneſt to her; and the last, with the assistance of the *Devil*, had it seems work'd so upon her Rage as to cause her to be her own Executioner; and I take the Apparition to be the *Devil* pursuing the same Management, and endeavouring to produce the same Effect upon him.

NOW see the Consequence of Crime: the sense of Guilt makes this Apparition dreadful to him; when it appear'd, he trembles, falls into Convulsions, cries out, *O GOD! here she comes!* and in a word, is in an Agony of horror and affright.

HAD he only convers'd with the Lady as a common Acquaintance, had he neither been concern'd with her, or had done any dishonourable thing by her, he had natural Courage to have look'd the *Devil* in the Face, and boldly have ask'd *what business* she *could have with him.*

I HAVE read of a Story of a very religious Lady, who the *Devil*, it seems, had some particular Picque at, and set all his Stratagems at work to ruin her, both Soul and Body. He attack'd her in a hundred several ways in Covert, as I may call it, that

that is to say by Attempts to draw her into Crime, alluring her, and laying Snares for her of several kinds. But when he found himself steadily resisted by the Lady's resolv'd Virtue, Modesty and Temperance, he attack'd her in Person with frightful Apparitions, assuming ugly and terrible Shapes; and once appearing all in Fire, with a frightful threatning Voice, he told her he was come to fetch her away: The Lady had a secret Spirit of Courage and Resolution came upon her at the very Moment, and, as we say in other cases, brisking up to him as if she would fight him; Resist the *Devil*, *says she*, and he shall flee from us! come for me! *added she*, I'll venture that! for I am sure thou liest, *Satan*, thou hast nothing to do with me.

The *Devil* call'd her Whore, and told her she lov'd such a Man, who was a marry'd Man, and therefore she had intentionally committed Whoredom with him, and should be damn'd.

N. B. *It seems the Lady had lov'd that Gentleman before he was otherwise engag'd, by marrying; but had never had any Thought towards him, or the least Acquaintance with him, afterwards.*

Thou showest thyself, *says she*, to be full of Subtilty, a real *Devil*, and even Malice itself: it is true, I did love that Gentleman, *says she*, and thou settedst him to work to persuade me that he lov'd me, and to court me with honourable Pretensions, and so far gain'd upon me, that I really loved him; but——

Here he interrupted her, and told her, Such a time, says the *Devil*, you wish'd you were a-bed with him, and you are as guilty by wishing to Sin, as if you had done it.

Thou art the Father of Lies, *Satan*, *says she*, and the Father of Lyars, and thou liest in this; nay, thou liest like a *Devil*, that is maliciously, for thou knowest that it is not true.

YOU will be damn'd, says he, and I will take you away this minute.

THOU canst not take me away without God's Permission, *says she*, and he will not give me into thy Hands; therefore touch me at this Peril: and with that she fell down on her Knees, and cry'd, LORD, *preserve me from the evil Spirit*: with which the *Devil* left her, and walk'd off.

THESE are Apparitions that may be call'd Apparitions of *Devils* indeed, and by his Works you may know him, for this is acting like himself; but where there is no Guilt we need not be afraid of the *Devil*, in whatever Shape or frightful Figure he thinks to attack us in.

THIS Lady had never been able to reproach *Satan* with Lying, if what he said had been true; but she knew herself innocent, and that put Courage into her Soul, that she indeed Bully'd the *Devil*, defy'd him, and bad him do his worst.

IT seems the *Devil* rumag'd hard to find a Crime out to charge this Lady with, and came up to her very close; but he was put to his shifts for Evidence; for even in collecting all the Actions of her Life, he could not find any thing of real Guilt to load her with.

HE attack'd her after this in several Shapes, and one time he told her she wou'd be damn'd for a Hypocrite; for, says he, for all your pretended Sanctity you was in a violent Passion at such a time, and you curst your Cousin ——— naming her Name to her.

SHE answer'd, as before, boldly; And Satan, *says she*, tho' you are a Devil, and cannot be asham'd, yet you are too cunning and too knowing to act like a Fool; I was angry, but in no Passion; and for my Anger I had just cause; but thou wast the cause of the Crime, and so of the Anger too: For she own'd the *Devil* tempted my Kinswoman to rob

me,

me, so thou hast been the Occasion both of her Sin, and of my Anger.

But you curs'd her, and wish'd the *Devil* (meaning me, says he) might take her.

That's like thee again, *Devil, says the Lady*; I was far from wishing thou shouldst take her, I am not so much thy Friend to wish thou shouldst be gratified in any one's Ruin. But I told her, indeed, if she did such things, thou wouldst take her away.

But you ly'd in that, *says he*, for I won't hurt her.

I am sorry, *says she*, thou art so much her Friend.

She is mine already, *adds the Devil*, I shall not do her any harm.

Very well, *Devil, says she*; then I hope I am out of your List, or why else are you raging at me?

Yes, yes, *says he*, you shall be mine quickly, as well as she.

I defy thee, *says she again*, and I'll tell the poor Girl what you say of her. I hope she will get out of your Hands again.

Then I'll break her Neck that Minute, *says he*.

That's not in your Power, *says the Lady*.

Well, but, *says he*, you play'd at Cards on *Sunday* Morning last.

She was a little surpriz'd at the Charge, and stop'd a-while; but recovering her Courage, 'Tis strange, *Devil*, says she, thou canst bring nothing but Lyes against me; why I have Faults enough, that are real Faults, and true, and that I could not deny. Why I think *Satan*'s turn'd Fool, adds she, as if she jeer'd him. Why don't you fall upon me in those Things I am guilty of? and not make L

for the sake of lying? I did play at Cards a *Saturday* Night, but not a *Sunday* Morning.

BUT, said he, you play'd at Cards against your Conscience too, when you believ'd it was a Sin to play, and you will be damn'd for that.

WHY truly, *Devil*, *says she*, you go neareſt the Truth in this of any thing you have said; for after our Minister's talking against Play, one Evening, he so far perſuaded me that it was not lawful, that I did resolve to leave it off.

BUT you broke your Word, and play'd again; and did it, I tell you, against your Conscience.

I DID not tie myself by any Promise, but I did question a little, indeed, whether I should play any more or no.

YES, and did it against your Conscience, I tell you, and you shall be damn'd for that.

HERE the Lady could not refrain Tears; but still she answer'd the *Devil* boldly: As thou art a Lyar, Satan, I hope I shall not, because thou sayeſt I shall. However, thou shalt never have it to upbraid me with again; for tho' I did not promise to Man, I now promise it to the *Devil*, I will never play more.

IT's too late now, *says he*, and threatned her again.

NO, *Satan*, *says she*, never too late for any one to Repent, *but Thee*; and thou shalt never Repent, or be Forgiven.

WITH this, says my Story, the *Devil* left her. I have taken this, by Abridgement, from a very large Account of the several Disputes this courageous Lady had with the *Devil* for some Years; which if I could assert the Particulars so as to be sure of the Truth of every Part, and of my own Knowledge too, I should make farther use of here; but thus far they are to the present Occasion, namely,

1. THAT

1. THAT where the *Devil* appears, he always does it like a *Devil*, for ſome wicked Purpoſe or other.

2. WHERE he cannot prevail and excite to do Miſchief, he aſſaults with Rage, and threatens with ſuffering Miſchief.

THE good Spirits or good Angels are quite of another Kind; and as they come, or are ſent from other Hands, ſo they come of other Errands and in another manner, as I ſhall give a more particular Account of preſently.

BUT let us from hence enquire into an Opinion which I have met with, and that of ſome Men of Learning and Judgment, *viz.* That take the Apparitions in general, whether of good or bad Spirits, they never, or very rarely, do any harm. As for the good Spirits, we know, as above, they will do none; and if the bad do not, 'tis becauſe they can't.

THE good Spirits, 'tis certain, will do no harm; it is by their general appearing for good, that we determine them to be good Spirits; and that kind of Judgment is certainly very juſt: but if the evil Spirits, which do appear, do no harm neither, it is becauſe they are under ſome extraordinary reſtraint of Divine Power; ſo that tho' they may come about in the Air, they are not ſuffer'd to do any conſiderable Miſchief in the World. In both which caſes all the Occaſion of our Terror about them is taken away; for whether they are good Spirits, or evil Spirits reſtrain'd, 'tis much the ſame; one will do you no hurt, and the other cannot; and there remains no room then for the Pannick, which is ſo much upon us, when we hear of them.

IT is true that Angels have ſometimes been ſent in Judgment from Heaven, and have executed God's terrible Threatnings upon Men in an

apparent Shape; as the Angel call'd the Destroying Angel, which *David* saw in the Air, with his Sword drawn and stretch'd over *Jerusalem* to destroy it, 1 *Chron.* xxi. 15. So the Angel of the Lord that slew 180000 of the *Assyrians* in one Night; and it is not improbable that an Host of Angels or Apparitions appear'd in the *Assyrian* Camp, and cut in Pieces the *Assyrian* Army, with a Terror that they were not able to resist.

THESE are extraordinary and miraculous Cases; so likewise is that when the Angel appeared to *Balaam* with a flaming Sword, and told him that if the Ass had not turn'd away from him, he (the *Angel)* had slain him, *Numb.* xxii. 33. But we are not now speaking of Angels sent out with especial Commissions to execute God's Vengeance, but of the Apparition of good Spirits or Angels from the invisible World of Spirits, who frequently appear, and sometimes upon small and very trifling Occasions, and who visit People as well by Night as by Day; this we call Walking, and Apparition, and this is such as is the Subject of our present Enquiry.

OF these it is that I say, however they may disturb us, and however terrified we are about them, they very rarely do any harm.

I HAVE heard of an Apparition which came to a Farmer in *Surry*, and threatned him that he would burn his House and his Barn, and all his Corn and Hay; what his Pretences were the Story does not relate, or what the poor Farmer had done to disoblige him; but the Man was, it seems, in the utmost Consternation, and expostulated with the Apparition a great while; but at last he pluck'd up his Spirits, and spoke with a little more Courage to it.

WHAT art thou, says he, that threatnest me thus without a cause, and sayest thou wilt ruin me, notwith-

notwithstanding I never did thee any wrong? thou shouldst be the *Devil*, by thy usage of me, for good Spirits never do any Injustice.

To this the *Devil* answer'd in a long, and to appearance, a threatning Speech, but in a Language the poor Man did not understand one Word of.

I know not what thou sayest, *says the Farmer*, but I tell thee again thou seem'st to me to be the *Devil*, or one of his Angels, and I suppose those are Words understood in the bottomless Pit; but threaten me no more with thy Rage, and with burning my House and Corn; thou art a great Dragon indeed, but thou art chain'd, and canst do nothing but what thou art permitted to do by thy Maker, and I fear thee not. Upon which the poor Man pray'd Mentally that he might be deliver'd from the Power of the *Devil*, and away run the Spectre, and did him no harm.

This was certainly a commendable Courage, and had something of the Christian in it too; and such a Courage, and upon the like Foundation, would, for ought I know, lay all the *Devils* that ever walk'd, and drive away all the Apparitions and Spirits that People are so terribly haunted with, and so terrify'd about.

CHAP. XI.

Of Apparitions in Dream, and how far they are or are not real Apparitions.

THERE may be Dreams without Apparition, as there may be Apparitions without Dreams; but Apparition in Dream may be as really an Apparition as if the Person who saw it was awake: The difference may be here, that the Apparition in

in a Dream is visible to the Soul only, for the Soul never sleeps; and an Apparition to the Eye-sight is visible in common Perspective.

How is it then that we see in our Dreams the very Faces and Dress of the Person we dream of; nay, hear their Voices, and receive due Impressions from what they say, and oftentimes speak to them with our own Voices articulately and audibly, tho' we are fast asleep? What secret Power of the Imagination is able to represent the Image of any Person to itself, if there was not some Appearance, something plac'd in the Soul's view, by a secret, but invisible Hand, and in an imperceptible manner? which Something is in all Respects, and to all Purposes, as compleatly an Apparition, as if it was plac'd in open sight when the Person was awake.

The Scripture confirms this Opinion by many Expressions directly to the purpose, and particularly this of Appearing, or Apparition in Dream. *Gen.* xx. 3. *God came to* Abimelech *in a Dream*; had it been said that *Abimelech dream'd* that God came to him, there might have been some exception to the Parallel; but God actually *came to him:* and what tho' *Abimelech* was asleep, and in a Dream, it was not the less an Apparition, for *God came to him*, and spoke, *and said to him:* and in the 4th Verse *Abimelech* spoke to the Apparition. Whatever the Shape was, that the Text does not mention; but *Abimelech* knew who he talk'd with too, that's evident, for the Text mentions it fully, *And he said*, Lord, *wilt thou slay also a righteous Nation?* and so he goes on, Verse the fifth, to expostulate and plead for himself and his People, *said he not unto me, she is my Sister?* so that he knew he was speaking to *the Lord*. The Text is very remarkable, it is plain that there was an Apparition, but the Man was asleep and in a Dream.

Again

AGAIN in the case of *Laban* pursuing *Jacob*, *Gen.* xxxi. 24. *God came to* Laban *the* Syrian *in a Dream by Night, and said unto him.* Here again is an Apparition, and a speaking Apparition too; GOD came to him, and GOD spoke to him; and *Laban* owns, not that he dream'd of God's appearing, but that God really spoke to him, *v.* 29. *The God of your Father spake to me Yester-night, saying.*

CERTAINLY Dreams in those Days were another kind of thing than they are now. God spoke to them, and they answer'd; and when they were awake they knew that it was God that spoke, and gave heed to the Vision or Apparition of God to them.

THERE are many more Instances of the like in the sacred History; as first in the remarkable case of King *Solomon*, 1 *Kings* iii. 5. *The Lord appeared to* Solomon *in a Dream by Night, and* GOD *said, ask what I shall give thee.*

THIS is call'd in the Scripture a Dream, *v.* 15. *and* Solomon *awoke, and behold it was a Dream*; and yet it is all confirmed; and the Petition that *Solomon* made, tho' in his Sleep, or Dream, is accepted and answer'd as his real Act and Deed, as if he had been awake. A good hint, *by the way*, that we may both please and offend in our Dreams, as really as if we were awake; but that is a hint, I say, by itself.

THAT Passage of *Solomon* is very remarkable to the case in hand. If my Readers please to believe that there was such a Man as *Solomon*, and that he had such a Dream; they must allow also that it was a real Apparition, God appeared to him in a Dream.

TO bring it down a step lower: as God has thus Personally appeared to Men in Dreams, so have inferior Spirits, and we have Examples of this too in the Scripture. *Matt.* i. 20. *While he thought on*

these

these Things, behold the Angel of the Lord appeared unto him in a DREAM: and again, *Matt.* ii. 13. *Behold the Angel of the Lord appeared unto* Joseph *in a Dream, saying*: and a third time 'tis repeated, the Angel came again to him in *Ægypt*, *v.* 19. of the same Chapter; when *Herod* was dead, *Behold an Angel of the Lord appeareth in a Dream to* Joseph *in* Ægypt.

I WILL for once suppose, that no Man need desire any farther Evidence than these for the Reality of the thing it self; we may bring it down from hence by just Parallels to Matters within our own Reach, Experience will furnish us with particular Passages sufficient; and some Account I shall give you within the Compass of our own Times; in which if I do as much as possible, as I have done all along, omit all those Accounts which others have publish'd, refering you to those Publications for the particulars, and only give you new and more modern Accounts, such as come within the Verge of my own Knowledge, or of the Knowledge of such as I have good Reason to give Credit to; I believe the Variety will be as acceptable, and much more useful than a bare Repeating of what others have said. If I find it needful to quote what others have publish'd, you shall have it justly mark'd as a Quotation, that you may search for the Truth in its Original.

BUT before I come to Quotation, or to Collection of Story, 'tis needful to observe here also, that as it has pleas'd God to appear in this Manner, and to cause Angels to appear also in the same Manner, and upon special Occasions, so I make no Question but the *Devil* often appears in Dreams too; and I might give but too many Examples of it, as particularly one in the Scripture.

IT is apparent that God gave *Satan* a kind of general License to afflict *Job*, only not to kill him; with such a terrible Commission it might be expected

pected the *Devil* would fall upon him with the utmoſt Fury he was capable of, or at leaſt that he was allow'd to take; he ruin'd his Fortunes, reduc'd him to Miſery, murther'd his Children, tormented him with Boils and Sores; in ſhort, left him nothing but Potſherds, and an ill Wife to relieve him; and as he had worry'd him, to uſe a modern Phraſe, *within an Inch of his Life*, he follow'd him in the Night with Apparition, leſt he ſhould recruit Nature with Reſt, and be a little refreſh'd with Sleep. *Job* himſelf complains of it, *Job* vii. 14. *Thou ſcareſt me with* DREAMS, *and terrifieſt me* with VISIONS. Not that GOD appear'd to *Job* in any frightful or terrible Form; but the *Devil*, to whom God was pleas'd to give a Liberty of afflicting *Job*, took that Liberty, and exerted his Malice to the utmoſt in ſuch a Manner. We are not indeed told what Methods the *Devil* took to ſcare and terrifie that poor diſtreſs'd Sufferer; but as he can ſhow us nothing uglier, and more frightful than himſelf, ſo it is very likely he appear'd to him in Perſon, and that in the moſt ſurprizing Manner poſſible, with all the Circumſtances of Horror that he was able.

'TIS thought by ſome, who critically note that Part of the Text where *Pilate*'s Wife warn'd her Husband to have nothing to do in condemning Chriſt to be crucified, that it was the *Devil* that ſtirr'd her up to oppoſe it. *Satan*, as ſoon as he perceiv'd that the Death of Chriſt, however intended for Miſchief by the *Jews*, and purſued violently by them in their Rage and Malice at our Lord perſonally, was yet a thing appointed by the determinate Council of God, for the Salvation of Mankind: I ſay, as ſoon as he perceiv'd that Part, which 'tis probable he did not know before, he ſtrove all he could to prevent it; and as fierce as he had been to irritate the *Jews* before, and raiſe their

Furv

Fury and Malice up to a Pitch, even to almoſt rabballing the Governor into it; now he under-hand ſtrove to prevent it, and us'd this Stratagem among others by attacking *Pilate*'s Wife in the Night, and ſetting her to perſuade her Husband, that he was going to deliver up an innocent Perſon to gratifie the *Jews*; and that he ſhould have a care what he did. Matt. xxvii. 19. *When he was ſet down on the Judgment-ſeat, his Wife ſent unto him, ſaying, Have thou nothing to do with that juſt Man: For I have ſuffer'd many things this Day in a Dream, becauſe of him.*

WHETHER it was ſo or not, 'tis very probable the many things ſhe ſuffer'd muſt be from the *Devil*; becauſe Heaven, by whoſe determinate Council and Fore-knowledge the Death of Chriſt was appointed, would have done nothing to have prevented or interrupted his own Appointment.

NOW as the Dreams in thoſe Days, and our Dreams at this Time, are exceeding different; and that as our Heads are ſo full of impertinent Thoughts in the Day, which in proportion crowd the Imagination at Night, ſo our Dreams are trifling and fooliſh: How ſhall we do to know when they are to be taken Notice of, and when not? When there is a real Apparition haunting us, or ſhowing it ſelf, to us and when not? in a word, when an Angel, or when a *Devil*, appears to us in a Dream?

IT is a nice Queſtion, and as it does not particularly relate to the preſent Enquiry, ſo it would require too long a Digreſſion to diſcourſe Critically upon it; but I ſhall diſmiſs it with this ſhort Anſwer, We muſt judge, as I ſaid before in the Caſe of open Apparitions, by the Weight, and by the Nature of the Meſſage or Errand which the Apparition comes about; evil Meſſengers ſeldom come of good Errands, and Angels good or bad ſeldom come on trifling Meſſages.

TRIFLING

TRIFLING Dreams are the Product of the Mind being engag'd in trifling Matters; a Child dreams of its Play, a Houſe-wife dreams of her Kitchen, a Nurſe of the Children, a Tradeſman of his Shop; theſe have nothing of Apparition in them; nothing of Angels or Spirts, God or *Devil*; but when Dream comes up to Viſion, and the Soul is embark'd in a ſuperior Degree, to a Commerce above the ordinary Rate, then you may conclude you have had ſome extraordinary Viſitors, that you have been in ſome good or bad Company in the Night, and you are left to judge of what kind, by the Subſtance or Tenour of the Viſion. If it be to open the Underſtanding, to encreaſe Knowledge, to ſeal Inſtruction; in a word, if it is for direction to good Actions, or ſtirring up the Soul of Man to perform his Duty to God or Man, 'tis certainly from above; 'tis an Apparition from God, 'tis a Viſion of Angels and good Spirits. Job xxxiii. 15. *In a Dream, in a Viſion of the Night, when deep Sleep falleth upon Men, in ſlumbrings upon the Bed.*

IF it be an Allurement to Vice, laying before you an Opportunity to ſteal, preſenting an Object of Beauty, an Inticement to commit an unlawful Action; depend upon it 'tis from the dark Regions, 'tis an Apparition of the *Devil*, and he employs his Agents, and perhaps attends in Perſon to draw you into Miſchief.

N. B. HERE 'tis worth a wiſe Man's conſidering, whether the *Devil* repreſenting a Temptation to any Perſon in a Dream, and the Perſon complying, he is not guilty of the Fact as really as if he had been awake. I leave it only as a Head of Reflection: For Example,

THE *Devil*, ſubtle in his Contrivance, as well as vigilant in Application of Circumſtances, knows a Man to be in perplex'd Circumſtances, diſtreſs'd for

want of Money, a perishing Family, a craving Necessity; he comes in his Sleep and presents him with a little Child dress'd up with Jewels of a great Value, and a Purse of Gold in its Hand, and all this as happening in a Place perfectly opportune for the Purpose, the Nurse having negligently left the Child out of her Sight.

As he presents the Temptation, he stands at the Person's Elbow; prompts him; says, Take away that Chain or String of Pearl, and the Purse, the Child is alone, it can tell no Tales, take it quickly; are not you in Distress, and do you not want it at this time to an Extremity, and can any one ever discover it? the Child's Friends are rich, it will do them no hurt; if they valu'd such things, they would never have put them about a little Child, it is no great Matter to them; besides 'tis due to their Vanity and Ostentation, which was the only reason of dressing up a little Child in such a Manner. Come, come, take it up quickly, it may save you from Ruin, and as soon as you are able, you may make them Satisfaction again, and so discharge your Conscience. The Man, unable to resist the Snare, consents, strips the innocent Child of its Ornaments, and goes away unseen; but in a Moment or two wakes with the Surprise, sees it is a Cheat, and looks back on it with a double Regret. 1. That he is disappointed of the Prize which he wanted, and fancy'd himself reliev'd by. 2. That the *Devil* Triumphs over him, and he is both deluded into the Crime, and deceived in the Expectation of its Reward.

I COULD give this in the Form of a Relation of Fact, and give Evidence of the Truth of it; for I had the Account of it from the Person's own Lips, who was attack'd in Sleep, and (as he said with a sincere Affliction) yielded to the Temptation; and I committed the barbarous Robbery, *said he*, with

with the utmoſt Reſentment; I plunder'd and ſtrip'd the poor ſmiling Infant, who innocently play'd with me when I took off its Ornaments, gave me the Purſe of Gold out of its little Pocket, and bid me keep it for her to play with. I robb'd it, *ſays he*, in my Imagination, and deſerve as much to be hang'd for it, as if I had actually committed the horrid Fact at Noon-day; Ay, *ſays he*, with a kind of Tremor in his Conſcience from the Horror of the Fact, I ought to be hang'd for it, and to be damn'd for it too, for I as really and effectually did it as if I had been apprehended and carry'd to *Newgate* for it.

IT is true, it gave him a particular Satisfaction, with reſpect to his Perſonal Safety, that he had not committed the Fact; but it gave him no leſs Trouble in his Conſcience, than if he had been actually guilty.

WHAT was this but an Apparition of the *Devil*, a real viſible Apparition! viſible to the Mind, tho' not to the Body? and that in a double Capacity too; the *Devil without* in the Temptation, and the *Devil within* yielding to it.

I KNOW another living Example of this kind, and I had that Part too from the Perſon himſelf: He was a ſober religious Gentleman; he was in the letter of it a ſingle Man; for tho' he had been unhappily married, he liv'd in a ſeparate State from his Wife; and, to ſay no more of it, upon a juſtifiable Occaſion, namely, that his Wife was wickedly gone away, as he ſuppos'd, with another Man.

BEFORE he was marry'd to the unhappy Woman, he had lov'd a very handſom beautiful Lady, and had gone ſo far as to court her a long time for Marriage; but ſome Difficulty in their Circumſtances prevented their coming together, and he took another; which the firſt Lady reſented ſo, as that it coſt her too dear, for ſhe died ſoon after.

THE Affliction of this was very heavy to him,

after he found himself abus'd in his real Marriage, as above. I say after, for at first it seems it was not. Under the melancholy Reflections of these contrary Circumstances, which frequently loaded his Mind, He dreams one Night, that his former Mistress came to him with a smiling Countenance; I might have express'd it rather, that his former Mistress *appear'd to him in a Dream*, and with a smiling chearful Countenance, told him, that his Run-away Wife was Dead, and now you are mine, says the Apparition. He receiv'd the News with a particular Satisfaction, and embrac'd the Lady, as his former Inclinations dictated to him; he had not the least Notion, as he protested solemnly, or the least Remembrance that she was dead.

When he awak'd, and found it all a Dream, he was exceedingly afflicted with the Surprise; looking upon himself to be as really Guilty, as if he had been awake, and the Lady alive; and I cannot but say he had some Reason.

Whether this, if really True, could be any thing but an Apparition of an evil Spirit; the *Devil* laying a Snare for him, and prevailing with him in Dream in a manner, and to commit a Crime, which he could not prevail with him to be guilty of when she was alive.

I could give an Account of another Person, whom the *Devil* haunted frequently, and that for many Years together, with lewd Apparitions; tempting him in his Sleep with the Company of beautiful Women, sometimes naked, sometimes even in Bed with him; and at other times in Conversation prompting him to Wickedness, and that sometimes he was prevail'd upon to consent; but always happily prevented by waking in time: But the Case has on two or three Occasions been mention'd by other Hands, and the Person is too much known to allow the farther Description of it, without his Consent.

I CANNOT doubt but these things are stated formal Apparitions of the *Devil*; and tho' the Person may be asleep, and not thoroughly sensible either of what he is doing, or of what is doing with him, yet that the evil Spirit is actually present with him in Apparition, I think will not admit of any Question.

THE World is too full of Examples of this kind, to enter into a long Account of the Particulars. There is hardly a Book upon the Subject but is filled up with historical Relations; hardly a Person to be convers'd with upon the Subject, but is full of them, either for themselves or some of their Acquaintance; and every one is rendering their Dreams to be considerable, and all to come to pass: But out of five hundred Dreams so told, and which so much Stress is seemingly laid on, 'tis hard to find one that we can call a real Apparition in Dream.

THE great, and perhaps one of the greatest Difficulties of Life, I mean that relates to Dreams, is to distinguish between such as are real Apparitions, and such as are only the Product of an incumber'd Brain, a distemper'd Head, or which is worse, a distemper'd Mind: But some Dreams are so significant, and there follows such an immediate visible Effect answering the design'd Illumination, that it cannot but be significant.

A CERTAIN Gentleman who had lately buried his Wife, a Lady of great Piety and Virtue, was so exceedingly afflicted at his Loss, that among other melancholy things which were the Effect of it, this was one; that he was so far from desiring to marry again, that he entertained a settled riveted Aversion to the whole Sex, and was never thoroughly easie in their Company; and thus he liv'd near two Years.

AFTER a certain time his Wife appear'd to him in his Dream, or he dream'd that he saw his Wife; but I rather put it in the first Sense: She came to him, as he thought, to the Bedside, with a smiling and pleasant Countenance, and calling him by the Term which she always gave him, *My Dearest.*

HE was in a great Consternation, but could not speak to her; but she said, Do not be afraid of me, I will do you no Hurt; and then said, What is the Reason that you mourn thus for me?

He still said nothing; that is to say, he dream'd that he said nothing, but that he fetch'd a deep Sigh.

COME, come, *says she*, Friends lost are Friends lost, and cannot be recalled.

THEN he spoke, *that is dream'd that he spoke*, and ask'd her, why she appear'd to him.

SHE said, to put an End to his unreasonable Grief.

How can that be? *says he.* You now encrease my Grief, by bringing your self thus to my Remembrance.

No, no, *says she*, you must forget me, and pray take another Wife, which will be the way to cause you to forget me effectually.

No, no, *said he*, that I can never do; and how can you desire it of me?

YES, *says she*, I do desire it of you, and I come to direct you whom you shall have.

HE desir'd she would talk no more to him; for, *says he*, you cannot be my Wife; it must be some evil Spirit come to tempt me in such a Shape, and to destroy me.

WITH that she seem'd to weep, and to pity him.

HE sigh'd again, and desir'd that if she was able to retain any Affection to him in the Condition she was

was then in, that she would show it by coming no more to disorder him in that manner.

SHE said, Well, I will trouble you no more, if you listen to the Directions I shall now give you, and will perform them.

WHAT are they? *says he.*

On the first *Wednesday* in *October*, *says she*, you will be invited to Dinner to such a House, there you will see a Gentlewoman dress'd in white sit over-against you at the Table; she shall be your Wife, and she will be a kind Mother to my Children.

IT seems she gave other Particulars of the Gentlewoman's Dress, and in particular that she would drink to him; all which came to pass accordingly.

AFTER she had said this, she disppeared; the Story does not say she went away with a melodious Sound, or with rich Perfumes, or the like, as is pretended often in such like Cases; nor do I remember to have heard that he married the Person, tho' he really saw her at the Feast.

BUT the Question from all this Story is only this, *viz.* Whether, supposing the Case to be litterally true, was this an Apparition, or was it only a simple Dream? I affirm it must be an Apparition, that is to say, a Spirit came to him in the Person of, or personating his Wife.

THE following Story I had from the Mouth of the very Person who was chiefly concerned in it, I mean the Captain of the Ship itself.

ONE Captain *Thomas Rogers*, Commander of a Ship called the *Society*, was bound on a Voyage from *London* to *Virginia* about the Year 1694.

THE Ship was hired in *London*, and being sent light, as they call it, to *Virginia* for a Loading of Tobacco, had not many Goods in her outward bound, suppose about two or three a hundred Ton, which was not counted a Loading, or indeed half her

Loading; the Ship being very large, above five hundred Ton Burthen.

THEY had had a pretty good Paſſage, and the Day before had had an Obſervation, whereupon the Mates and proper Officers had brought their Books and caſt up their Reckonings with the Captain, to ſee how near they were to the Coaſts of *America*; they all agreed that they were at leaſt about an hundred Leagues Diſtance from the Capes of *Virginia*. Upon theſe cuſtomary Reckonings, and withall heaving the Lead, and finding no Ground at an hundred Fathom, they ſet the Watch, and the Captain turn'd in (as they call it at Sea) that is, went to Bed.

THE Weather was good, a moderate Gale of Wind, and blowing fair for the Coaſt, ſo that the Ship might have run about twelve or fifteen Leagues in the Night after the Captain was in his Cabbin.

HE fell aſleep, and ſlept very ſoundly for about three Hours, when he waked again, and lay 'till he heard his ſecond Mate *turn out*, and relieve the Watch; and then he call'd his chief Mate as he was going off from the Watch, and ask'd him how all things far'd; who anſwer'd, that all was well, and the Gale freſhen'd, and they run at a great Rate; but 'twas a fair Wind and a fine clear Night; ſo the Captain went to ſleep again.

ABOUT an Hour after he had been aſleep again, he dream'd that a Man pull'd him or wak'd him, and he did wake. I am not ſure, but I think he ſaid the Thing that wak'd him bad him get up, that is, turn out and look abroad. But whether it was ſo or no, he lay ſtill and compos'd himſelf to ſleep, and drop'd again, and ſuddenly awak'd again, and thus ſeveral times; and tho' he knew nothing what was the Reaſon, yet he found it was impoſſible for him to go to ſleep, and ſtill he heard the

Viſion

Vision say, or thought he heard it say, *turn out and look abroad.*

He lay in this Uneasiness near two Hours, but at last it encreas'd so upon him, that he could lie no longer, but gets up, puts on his Watch Gown, and comes out upon the Quarter-deck; there he found his second Mate walking about, and the Boatswain upon the Forecastle, the Night fine and clear, a fair Wind, and all well as before.

The Mate wondering to see him, at first did not know him; but calling, Who's there? the Captain answer'd, and the Mate returns, Who, the Captain! what's the matter, Sir?

SAYS the Captain, I don't know, but I have been very uneasie these two Hours, and some body or my own Fancy bid me turn out and look abroad, tho' I know not what can be the meaning of it.

There can be nothing in it, but some Dream, *says the Mate.*

SAYS the Captain, How does the Ship Cape?

South-West by South, *says the Mate*; fair for the Coast, and the Wind East by North.

That's all very good, *says the Captain*; and so, after some other usual Questions, he turn'd about to go back to his Cabin; when, as if it had been some body that stood by him had spoke, it came into his Mind like a Voice, *Heave the Lead, heave the Lead.*

Upon this he turns again to his second Mate, Mate, *says the Captain*, when did you heave the Lead? what Water had you?

About an Hour ago, *says the Mate*, sixty Fathom.

Heave again, *says the Captain.*

There's no manner of Occasion, Sir, *says the Mate*, but if you please it shall be done.

I don't know, *says the Captain*, 'tis needless indeed, I think; and so was going away again,

but was, as it were, forc'd to turn back as before, and says to the Mate, I know not what ails me, but I can't be easie; come call a Hand aft, and heave the Lead.

ACCORDINGLY a Hand was called, and the Lead being cast or heaved, as they call it, they had Ground at eleven Fathom.

THIS surpriz'd them all, but much more when at the next Cast it came up seven Fathom.

UPON this the Captain in a Fright bad them put the Helm a Lee, and about Ship, all Hands being order'd to back the Sails, as is usual in such Cases.

THE proper Orders being obeyed, the Ship stay'd presently and came about; and when she was about, before the Sails fill'd, she had but four Fathoms and a half Water under her Stern; as soon as she filled and stood off, they had seven Fathom again, and at the next Cast eleven Fathom, and so on to twenty Fathom; so he stood off to Seaward all the rest of the Watch, to get into deep Water, 'till Day-break; when being a clear Morning, there were the Capes of *Virginia* and all the Coast of *America* in fair View under their Stern, and but a very few Leagues Distance: Had they stood on but one Cable's length farther, as they were going, they had been *Bump a-shore* (so the Sailors call it) and had certainly lost their Ship, if not their Lives.

NOW, what could this be? Not the *Devil*, that we may vouch for him, he would hardly be guilty of doing so much good; hardly an Angel sent from Heaven Express, that we dare not presume; but that it was the Work of a waking Providence, by some invisible Agent employ'd for that Occasion, who took Sleep from the Captain's Eyes; as once in a Case of infinitely more Importance was done to King *Ahasuerus*; This we may conclude. Had the Captain slept as usual, and as Nature requir'd, they

they had been all loſt; the Shore being flat at a great Diſtance, and, as I ſuppoſe, the Tide low, the Ship had been a-ground in an Inſtant, and the Sea, which run high, would have broke over her, and ſoon have daſh'd her in Pieces.

How it happen'd that the Mates and other Navigators on Board (for it being a very great Ship, they had ſeveral experienc'd Men among them) ſhould all of them have kept, and yet all be out in their Reckoning, and that ſo much as to think themſelves an hundred Leagues from the Coaſt, when they were not above twenty or twenty five, that was to be accounted for among themſelves; but certain it was, if it had not been for thus being wak'd and jogg'd in the Night, and kept awake too in ſpite of his own Drowſineſs, the Captain had lain ſtill, and the whole Ship's Company been in the utmoſt Hazard.

If this was not an Apparition, it muſt be what the Scripture calls it in another Caſe, being *warned of God in a Dream*; which by the way is the ſame thing; but here was ſomething more than being warned, for the Captain own'd he was in no Dream. He dream'd nothing at all, much leſs any thing of Danger; he went to his Bed or Cabbin with all the prudent Caution that any Man in that important Truſt of a Ship in the Ocean could do; and then after having made their Calculations, caſt up their Reckonings, ſet their Watch, and made every thing ſure, he laid down with all the Satisfaction that it was poſſible for any Man in a like Caſe to have.

To any Men that underſtand the Sea Affairs, this Caſe will be more feelingly and ſenſibly read; they will be more touch'd with the Surprize the Ship's Company muſt be all in, to ſee themſelves juſt running a-ground, when they believed themſelves an hundred Leagues from the Shore, to find

find themselves within two Inches of Death, when they believ'd themselves as safe as a Ship at Sea with a moderate Gale and a fair Wind could be supposed to be.

And how will those modern Wits, of which our Age is so full, account for this, who allow no God or Providence, no invisible World, no Angelick, kind and waking Spirits, who, by a secret Correspondence with our embodied Spirits, give merciful Hints to us of approaching Mischiefs and impending Dangers, and that timely, so as to put the Means into our Hands to avoid and escape them?

Which way will such Men solve the main Difficulty in such a Case as this, *viz.* What this should be? Will they resolve it all into fortuitous Chance, meer Accident, a meer Circulation of things in the ordinary Course? As they say Shoals are raised to bar up a Haven, which they tell us, is nothing but the Sand and Stones driven down the Stream of a River, which lodge here or there, as their own Weight, or the abating Force of the Water, or this or that Eddy and Counter-stream checks them, so deep'ning one Channel where it was Shoal, and choaking up another where it was deep, and all by meer Accident: But this is very gross arguing.

It were easie to confute these weak pretences to Chance and Incident, and to show the necessity of an intelligent Being; but that is not my work: I am not upon the Reality of such an intelligent Being, but the Reality of its ordinary and extraordinary actings, the Agents it employs, and the manner of their executing the Commissions they receive; which 'tis evident they faithfully perform, and effectually too; sometimes by one method, sometimes by another, and particularly by this of Apparition, as well to the Eyes of the Soul, as to the Eye of the Body, sleeping or waking 'tis the same.

Our

OUR Friends the Criticks may ſtumble here, perhaps, at the ſeeming contradiction in the Terms, as particularly this of inviſible Apparition. But 'tis eaſily ſolv'd, by anſwering that it is but a ſeeming Contradiction, for both the Apparitions are viſible, only not to the ſame Optick Powers; the Apparition in Dream is viſible to the intellectual ſight, to the Eye of the Soul; and the Day-light Apparition is viſible to the common ordinary ſight: and you have an Expreſſion in the Scripture often made uſe of, which gives an unqueſtion'd Authority for this way of ſpeaking.

THE expreſſing things dream'd of, as things ſeen, is very frequent in the Sacred Text. *Jacob* dream'd a Dream about *Laban*'s Cattle, *Gen.* xxxi. 10. where 'tis thus expreſſed, *and I ſaw in a Dream.* Again *Daniel*, vii. 1, 2. *Daniel* had a Dream and Viſions of his Head upon his Bed, v. 2. *and I ſaw in my Viſion by Night*: v. 7. after this I ſaw in *the Night Viſions, and behold a fourth Beaſt*: and v. 13. *I ſaw in the Night Viſions, and behold*; and beſides this, we have the ſame way of ſpeaking ten or eleven times in the ſame Chapter, and as many or more times in the next.

'TIS the like in relating the Dreams of *Pharaoh* and of *Nebuchadnezzar*, or the Apparitions rather which appear'd to thoſe Kings in Dream. *Pharaoh* ſays to *Joſeph*, *Gen.* xli. 17, 18, 19. In my Dream *I ſtood upon the Bank of the River, and* BEHOLD *there came up*; that is the ſame thing as, I ſaw them come up: v. 19. and BEHOLD *ſeven other Kine came up*, or I ſaw ſeven other Kine come up. So that an Apparition in Dream is viſible to the Soul, the Imagination ſees, tho' the Eyes of the Body are clos'd.

THIS Digreſſion is owing to the nice Judgment of our Criticks, whoſe exactneſs you ſee I mightily reverence, and am wonderful careful not to fall under

der their dreadful Hands, in a thing ſo eſſential to my Subject; as for Trifles, I leave them to trifle with them to the utmoſt of their more malicious Impotence.

But I come now to another Relation of Fact, which alſo I take upon me to vouch the Reality of, having been preſent at the very inſtant of every part of it.

A Person, whoſe Name it is not ſo proper to mention here, but who may be produc'd if there ſhould be occaſion, being ſtill living, was under the diſaſter, about the Year 1701, to fall under a Party Cenſure, (the occaſion is needleſs to the preſent Caſe.) In hopes, upon the Receſs of the Houſe, which was not far off, he ſhould (as is uſual) be at Liberty, he withdrew himſelf, and avoided being taken up as much as he could; but the Houſe reſenting it, a Vote was paſt, ordering the Secretary of State to proſecute him at Law; which oblig'd him to reſolve to leave the Kingdom, and in the mean time to conceal himſelf with more exactneſs; the Government having iſſued out a Proclamation for apprehending him, with a Reward to the Perſon who ſhould diſcover where he was, ſo as he might be taken.

In order to conceal himſelf more effectually, he left his Lodging where he had been hid for ſome time, and remov'd to *Barnet* on the Edge of *Hertfordſhire*; intending, as ſoon as he had ſettled ſome Family Affairs, to go away North into *Scotland*: But before he went away he was oblig'd to come once more to *London*, to ſign ſome Writings for the ſecuring ſome Eſtate, which it was fear'd might be ſeiz'd by Out-law, if the Proſecution had gone on ſo far.

The Night before he had appointed to come to *London*, as above, being in Bed with one Mr. *R*—— *D*—— he dream'd that he was in his Lodgings at *London*, where he had been conceal'd as above, and

in his Dream he saw two Men come to the Door, who said they were *Messengers*, and produc'd a Warrant from the Secretary of State to apprehend him, and that accordingly they seiz'd upon and took him.

THE Vision surpriz'd and wak'd him, and he waked Mr. *D*—— his Brother-in-law, who was in Bed with him, and told him the Dream, and what a Surprize he was in about it. Mr. *D*——— seeing it was but a Dream, advis'd him to give no heed to it, but compose himself and go to sleep again, and he did so.

AS soon as he was fast asleep again, he was wak'd again with the same Dream exactly as before; and he awak'd his Brother again, as before: It disturb'd them both very much; but being heavy to sleep, they both went to sleep again, and dream'd no more. It is to be observ'd, that he saw the very Men that apprehended him, their Countenances, Cloaths, Weapons, *&c.* and describ'd them in the Morning to his said Brother *D*——— in all the Particulars.

HOWEVER the Call to go to *London* being as he thought urgent, he got ready in the Morning to go, resolving to stay but one Day, and then set forward for *Scotland*. Accordingly he went for *London* in the Morning, and that he might not be known, walk'd it on Foot; that so he might go by more private ways over *Enfield Chase*, and so to *Southgate*, *Hornsey*, &c.

ALL the way as he walk'd his Mind was heavy, and oppress'd; and he frequently said to his Brother who walk'd with him, that he was certain he was going to *London* to be surpriz'd: and so strong was the foreboding Impression upon his Mind, that he once stop'd at *Hornsey*, and endeavoured to get a Lodging, intending to send his Brother to *London* to see if nothing had happen'd there to give him any Alarm.

AS

As he had just secured a convenient Lodging, he accidentally saw a Gentleman standing at the next Door, who he knew very well, but durst not venture to trust on that Occasion; and finding on Enquiry that he dwelt there, he concluded that was no Place for him, and so resolv'd to go forwards.

THE Impression upon his Mind continuing, he stop'd again at *Islington*, and endeavour'd to get a Lodging there; but could not: so at last, when his Brother brought him word he could not get a Lodging, except where it was too publick, Well, says he, than I must go to *London*, and take what follows; or to that purpose; and accordingly did go, and the next Morning was taken by the Messengers, just in the very manner as he had been told in his Dream; and the very same two Men, whose Faces he had seen, and with the same Cloaths on and Weapons, exactly as he had describ'd.

THIS Story I had from his own Mouth, and confirmed by Mr. *R* —— *D*—— his Brother-in-law, to whom he related his Vision at the very Moment of it, as above.

I REFER it to any impartial Judgment to weigh every Circumstance of this Account (the Truth of which I have not the least Reason to question) and to tell me, by what Powers, and from what Influence could these things be perform'd, if there were no invisible World, and no Inhabitants there, who concern'd themselves with our Affairs? no good Spirits which convers'd with our embodied Spirits, and gave us due intelligence, notice, and warning of approaching Danger.

IF there is any Difficulty in this Case, it seems to me to be in the Event of the thing, as in the Case mention'd: Why was not the Intelligence made so compleat, so forcible, and the Impression

so

ſo plain, that the Perſon in whoſe Favour it was all done might have been effectually alarm'd, his going forward ſtopt, and conſequently the Miſchief which was at hand, and which he had the notice of, effectually prevented?

IT is not indeed ſo eaſy to anſwer that part; but it may be reſolv'd into this, that the Fault ſeems to be our own, that we do not give due attention to ſuch notice, as might be ſufficient to our Deliverance. If an Enemy be at hand, and the Out-Centinel fires his Piece, he does his Duty; if the whole Camp does not take the Alarm, but are ſurpriz'd, the fault is their own, the Man did all that was to be expected from him; nor do the Officers or Generals ſlight the notice, and ſay 'tis nothing but a ſorry Fellow ſhot off his Muſquet, and ſo take no more heed to it.

ON the contrary, they conclude the Centinel is poſted upon Duty; he would not fire his Piece without a ſufficient Cauſe, and give a falſe alarm to the Camp for nothing; there muſt be ſomething extraordinary, and accordingly they order the Drums to beat, and immediately call to Arms.

THUS if the inviſible Spirits give a due alarm, they do their part; if they jog us and awaken us in a deep ſleep, and pull us again and again, and give us notice that ſomething is coming, that ſome Danger is at the Door; if we will ſleep on 'till it comes, if we will go on, happen what happen may, the kind Spirit has done its Duty, diſcharg'd its Office, and if we fall into the Miſchief, the fault is our own, we can by no means blame the inſufficiency of the Notice, and ſay, to what purpoſe is it? ſeeing we had due and timely warning, but would not take the hint; we had due notice of the danger, and would not ſtep out of the way to avoid it; the fault is wholly our own.

ANO-

ANOTHER Account I had a sufficient Voucher for, tho' the Gentleman is now dead; but I had great reason to believe the truth of it.

A YOUNG Gentleman of good Birth and Fortune, in the beginning of the late War with *France*, had a violent inclination to see the World, as he call'd it, and resolv'd to go into the Army; his Father was dead, and had left him a good Estate; that is to say, between four and five hundred Pounds a Year; besides his Mother's Joynture, which after her Life would fall to him of course.

HIS Mother earnestly entreated him not to go into the Army; but prest him rather to travel, and so might see the World, as she said, without feeling the Calamities of the War, and without hazarding his Life.

HE told her Travelling indeed in time of Peace was all a Gentleman could do, and was at best very expensive; but that now was the time a Man might see the World at the expence of the Publick, and perhaps might make his Fortune too.

HIS Mother represented the danger of his Life, and bad him consider how many Gentlemen went into the Army, and of them, have few liv'd to come home again, much less to rise to any degree of Preferment.

HE made light of all that, and told his Mother (as is the general Saying of warm Heads when they push their Fortunes, as they call it,) that if he happen'd to be knock'd on the Head there was an End of him, and he was provided for.

WELL, Son, says the old Lady, I am oblig'd to submit to it, you are your own Master; but remember your Mother's Tears, (and with those Words she wept;) I can but entreat you not to go, you have Estate enough to make you easy; let those go whose narrow Circumstances make the hazard rational, and let them go abroad to die, that can't

can't tell how to live; you can pay those that do go; you have no need to run the Risque, who do not want the Pay.

He slighted all her entreaties, and told her, if his Father was alive he did not doubt but he would give his Consent, for he had done the same thing in his young Days.

No, no, Son, said his Mother, your Father knew better; he took a Commission when he was the youngest of three Sons, and had nothing to expect at home but the fate of a younger Brother; but as soon as he heard that his Elder Brothers were both dead, and the Estate all come to him, he laid down his Arms, sold his Commission, and said he had no more Business in the Army; and he would tell you the same thing if he was alive: he used always to say, that the Sword and the Book are the Portions of younger Brothers, the Coach and the Equipage is for the Heir.

Well, 'twas all one; whatever his Mother's Arguments could do, or even speaking Tears cou'd say, nothing could prevail; but he mortgag'd part of his Estate to purchase a Company in the first Regiment of Guards, and into the Army he would go.

The Night before he sign'd the Agreement for the Company, being in his Bed and fast asleep, he saw in a Dream his Father come to him in his Gown, and with a great Fur Cap on, such as he us'd to wear: And calling him by his Name, What is the Reason, says he, that you will not listen to the entreaties of your Mother not to go to the Wars; but answer her that I would not dissuade you? I do assure you, that if you resolve to take this Commission you will not enjoy it three Years.

Why, *says he* (in his Dream) what will hinder me? being it seems desirous to know something of his Fortune.

ASK me not the Particulars, *says the Apparition*, but either decline the Employ, or when you have enjoy'd it two Years and a half, sell out again, as I did before you.

I CAN'T promise that, *says he.*

THEN you may promise your self, *says the Apparition*, that it shall be worse.

HE seem'd to slight the Admonition, and said, it was too late to look back.

TOO late! too late! *says the Apparition*, repeating the Words; then go on, and repent too late.

HE was not much affected with this Apparition, when he wak'd and found it was but a Dream; for Dreams, said he, are not to be heeded; so he went on and bought the Commission.

A FEW Days after the Commission was bought, the Father appear'd again, not to him but to his Mother, in a Dream too as before; and taking notice to her, how his Son had rejected her Admonition, it added,

"YOUNG Heads are wilful: *Robert* will go in-
"to the Army; but tell him from me, he shall
"never come back.

ALL these Notices were of no force with this young Gentleman; but as he had resolv'd, so he pursued his Resolution, and went into the Army; and two Battallions of that Regiment going into the Field that Summer, his Company was one, and so he went abroad into *Flanders*.

HE wanted no occasion to show his Bravery, and in several warm Actions come off with applause; so that he was far from being suspected of Cowardise: But one Day, and in the third Year of his Service, the Army was drawn out in order of Battel, the General having receiv'd certain Advice, that the Enemy would come and attack them. As he stood at the Head of his Company, he was suddenly seiz'd with a cold shivering Fit, and it was so violent that

that ſome Officers who were near him, every one at their Poſt, perceiv'd it.

As it was to no purpoſe for him to conceal it, he turn'd to his Lieutenant who ſtood next to him, and from whoſe Mouth I receiv'd the particular Account of it: I cannot imagine, *ſays he*, what is the occaſion of this ſhaking Fit.

It is your eagerneſs to fall on, *ſays the Lieutenant*, I have often been ſo, and begin to be ſo now; I wiſh the *French* would come on, that we might have ſomething to do.

It continu'd about a quarter of an Hour, and the Enemy did come on as was expected; but the fight began upon the left, a good diſtance from them, ſo that the whole left Wing was engag'd before they began.

While this laſted, the Lieutenant call'd to the Gentleman, Colonel, *ſays he*, how do you do? I hope your ſhivering Fit is over.

No, *ſays the Colonel*, 'tis not over; but 'tis a little better.

It will be all over preſently, *ſays the Lieutenant*.

Ay, ſo 'twill, *ſays the Colonel*, I am very eaſy, I know what 'twas now; and with that he call'd the Lieutenant to come to him for one Moment.

When he came, *ſays he*, I know now what ail'd me, *I am very eaſy*, I have ſeen my Father; I ſhall be kill'd the firſt Volley; let my Mother know I told you this.

In a few Minutes after this, a Body of the Enemy advanc'd, and the very firſt Volley the Regiment receiv'd was the fire of five Plottoons of Grenadiers, by which the Captain and ſeveral other Officers, beſides private Men were kill'd, and the whole Brigade was ſoon after put into Confuſion; tho' being ſupported by ſome Regiments of the ſecond Line, they rallied again ſoon after; the Captain's Body was preſently recover'd; but he was

irrecoverably Dead, for he receiv'd a Shot in his Face which kill'd him immediately.

If all the Notices from the inviſible World could have been of any Uſe to him, or he had been to be wrought upon by Cautions and Advices, which nothing but a moſt obſtinate Temper would have ſo totally diſregarded, the Man had been ſafe; But what can be expected when Men are as plainly inform'd of things, as by ſuch Methods can be ſuppos'd rational, and will not take the Hint?

LUCIUS FLORUS records of *Julius Cæſar*, that a Woman of a Maſculine Countenance, and of a mighty Stature, appeared to him in a Dream, and beckon'd to him to follow her; that upon his following her, ſhe went over the River *Rubicon*, and ſtood on the farther Bank, beckoning to him to come over; upon which the next Day he boldly enter'd *Italy*, paſſing the *Rubicon*, which was the Boundary of *Italy* on that Side.

I know ſome relate this as an Apparition to *Cæſar* in the open Day, but I underſtand it otherwiſe, and that it was underſtood of the Genius of *Italy*, as they then call'd it, and that he had ſuch a Viſion in his Sleep, which encourag'd him in his Attempt upon the Liberty of his Country; intimating, that the whole Country invited him, and that he might be ſure of Succeſs.

I shall not run out here into the Account of Dreams; the Variety of them is Infinite, and, as I hinted before, few of them of Importance enough to deſerve any Regard; but ſuch Dreams as neceſſarily intimate an Apparition of Spirits, thoſe I think muſt be Significant.

The following is part Viſion, part Apparition, and ſeems to make One be an Evidence of the Other, and therefore is very particularly to my Purpoſe. *T——H——* a Gentleman of Fortune, eldeſt Son of the Family, his Father a Baronet, and of an honourable

honourable Line, and then living, being a young Man, and a Man of Pleaſure, had an Intreague with a certain Lady, in which his younger Brother (of the two rather more Gay, and given that way than himſelf) was his Rival: The Lady was handſome, and of no deſpicable Fortune, but much inferiour to the eldeſt Son of the Family, whoſe Fortune was near two thouſand Pound *per Annum*, after his Father Sir *G*—— *H*——.

THE younger Gentleman was really in Love with the Lady, and inclin'd to marry her, if he could bring his Father to conſent to it, and had two or three times ſpoken to the old Knight about it; nor was his Father much averſe to it, only he thought her Fortune too ſmall.

SIR *G*—— told his Son, if he had been his Eldeſt, he ſhould have been eaſier in the Propoſal, becauſe his Paternal Eſtate being Free, and perfectly unincumber'd, he thought the Heir was not under that Neceſſity of making his Fortune by a Wife; but that a younger Brother ought always to ſeek a Fortune to mend his Circumſtances. He us'd to jeſt with his Son, and tell him, it was this made him connive at his way of Life; that a younger Brother ſhould be Handſom, be a Scholar, Dreſs, and be Gay; the firſt to recommend him to the Court, the ſecond to recommend him to the Ladies; that the Heir having no need, was often left to be a Booby Knight, juſt able to write his own Name, Halloo to his own Dogs, and ride the light Saddle; but as he had ſeldom any Share of Brains, Nature wiſely gave the Wit to one, and the Eſtate to the other; ſo, ſays the Knight, your Brother has his Affairs in a quite different Situation.

THESE good-natur'd kind of Arguments the old Knight us'd with his younger Son, to perſuade him againſt marrying the Lady; but he did not abſolutely forbid him on pain of his Diſpleaſure, and

of withdrawing his Hand from him, with reſpect to Money, ſo that the young Gentleman kept the Lady Company openly; and though he had not yet made the Propoſal to her, yet did really deſign it; I mean the honourable Propoſal, *(viz.)* of Marriage.

ON the other hand, the Eſquire, as they call'd him, kept her Company, on another and far worſe Account, deſigning to make a Miſtreſs of her, and not a Wife.

UPON theſe differing Views, the Brothers often met at the Lady's Houſe, that is to ſay, at her Aunt's where ſhe liv'd; for ſhe had no Father, and her Mother had chang'd Circumſtances, ſo that her Daughter was as it were in her own Hands.

THE elder Brother had this Advantage in his Intereſt, *(viz)* that the Lady lov'd him, and would have been very well pleas'd if he had courted her for Marriage, but that was not his Deſign; ſo that in a word, the Caſe ſtood thus, the younger Brother lov'd the Lady, but the Lady lov'd the Eſq;.

THE elder Brother laid Siege to her Virtue, and the younger laid Siege to her Affection; but, as I ſaid, the Stream running in Favour of the eldeſt, the Lady was in ſome Danger of ſacrifizing her Honour to her Paſſion, and the honeſt Pretenſions of the young Gentleman were in ſome Hazard of a Miſcarriage.

THE Gentlemen carry'd on their Affairs ſeparately, and their own way; but were neither of them ſo cloſe as to conceal it from one another that they had ſome Deſigns, tho' they did not fully diſcover what their Pretenſions were; however as I have ſaid that they often met at the Lady's Apartment, it could not be long before they came to a Converſation upon the Subject, and this unhappily embroil'd them together at laſt, as you ſhall ſee preſently.

THE

THE eldeſt Brother began one Evening to be a little rough with his Brother upon the Subject; *Jack, ſays the Eldeſt*, you and I often meet here, I don't underſtand it, pray what do you pretend to? 'tis a little odd that two Brothers ſhould have but one Miſtreſs; pr'ythee, *Jack*, don't let us turn *Italians*.

NAY, *ſays Jack*, what do you pretend to? If either of us is in the Wrong, I believe 'tis always on your Side.

NO, *ſays T*—— I don't allow that neither, I am right I am ſure of it; I am always right, and I will be right, pray take Notice of that.

I TAKE Notice of nothing about it, not I, *ſays Jack*; all the World knows that I am right, and they ſhall know it, and you ſhall know it too, *Tom*——

WELL, Pr'ythee *Jack*, *ſays Tom.* alter one Piece of your Conduct, I deſire that of you.

WHAT Conduct? I don't underſtand you; but if I did, I know no Conduct of mine that is amiſs, and I ſhall alter none of it, I aſſure you.

WHY, this it is, that when I meet you here, which I think is a little too often, *ſays the Eſquire*, I obſerve you always ſtrive to ſtay after me, and to have me go away firſt; I tell you, I don't like it.

I SHALL alter nothing about that, I aſſure you, *ſays Jack.* I think I have ſome Buſineſs here more than you have; and as for your meeting me here too often, I think ſo too, I think you do come a little too often, unleſs you came with an honeſter Deſign.

YOU are very Pert, Mr. *Jack*, to your elder Brother; I think I muſt handle you a little, *ſays Tom.*

WHY, good Mr. elder Brother Eſquire *Thomas*, *ſays Jack*, when you are Baronet, you may take upon you a little; but 'till then, the Cap and the Knee is not ſo much your due, as you may think it is.

LOOK you *Jack*, *ſays the Eſquire*, I am not jeſting with you, nor I won't be jeſted with by you; the beſt

Answer a Gentleman gives to a Jest, is a Box on the Ear; or *la coup de Batton.*

WHY, Sir, *says Jack*, I must call my self a Gentleman as well as you, or else I could not have the Honour to call you Brother: And since you are dispos'd to be in Earnest, I take leave to tell you Sir, I will be us'd like a Gentleman, and if you don't know how to do it, I am able to teach you.

THEY were now both very hot; for upon the last Words of his Brother, the Esquire laid hold of his Cane, at which the younger laid hold of his Sword. Look you Sir, says he, if you are dispos'd to treat your Brother thus, take Notice Sir, my Father's Son may be kill'd, but he can't be can'd, and I won't take the least Offer towards it at your Hand; I am ready for you when you please.

SOME Company that were not far off, and Friends to both, ran in upon this, and kept them asunder for that time; but they soon met again at the same Place; and tho' it was two or three Days or more, yet they soon began the same kind of Discourse; and which was still worse, the elder Brother, who was certainly in the Wrong, yet always began the Discourse.

IT happen'd they met the last time at the Lady's Lodgings, and were let into her Parlour, but the Lady was very unhappily abroad; she had charg'd her Maid, if ever the Gentlemen came when she was abroad, she should never let them both in, or at least not both into the same Room; for she had perceiv'd they began to be very uneasie one with another; she knew they were both hot and angry, and she was afraid of some Mischief between them, notwithstanding they were Brothers.

BUT some of her Aunt's Servants happening to come to the Door, when the eldest of the Gentlemen knock'd, they carry'd him into the same Parlour

Parlour where the younger Brother was waiting before for the Lady's Return.

THIS was as unluckily pointed for what follow'd, as if the *Devil*, who is always ready for Miſchief, had contriv'd it on Purpoſe; for the Brothers were no ſooner met, but they fell to quarrelling.

WELL, *Jack*, *ſays the elder Brother*, you will it ſeems keep your Haunt here, notwithſtanding what I ſaid to you.

I DO not really underſtand what you mean by your way of talking, *ſays Jack*; you ſeem to take a Liberty with me, you have no right to.

WHAT Liberty do I take? *ſays the Eſquire*. I ask'd you what Buſineſs you had here with Mrs.— was that taking too much Liberty? and I ask you again, is that an Offence?

AND I told you, *ſays Jack*, I ſhould give you no Account of my ſelf, did not I? was that an Offence to you? If it was, I ſee no help for it, I ſhall give you the ſame Anſwer now: I cannot imagine what you mean by asking me ſuch a Queſtion.

I KNOW what I mean by it, and I ſhall expect a better Anſwer, I tell it you in a few Words, *ſays the Eſquire*.

NAY, if you have a Mind to make a Quarrel of it you are welcome, *ſays Jack*, I'll make as few Words as you pleaſe; Only let me know your Pleaſure, tell me what you would have, and you ſhall have a direct Anſwer, or a direct Refuſal at once.

WHY, my Queſtion is ſhort, *ſays the Eſquire*, What do you viſit Mrs.——— for? you may eaſily underſtand me.

I SHALL anſwer it with the ſame Queſtion, *ſays Jack*; Pray what do you viſit her for?

WHY, that's as rude as you can anſwer an elder Brother, *ſays the Eſquire*, and as ſpiteful; but few

Words

Words are best, *Jack*, I visit her for that which bears no Rivals; I hope you understand me now.

WELL, and I do the same, *says Jack*; but there is one Question between us then, that carries matter of Right with it, and that is, who visited her first?

WHY that's true, *Jack*, *says the Esquire*, in some Cases, but not *in Love*; Priority is no Claim there, I shall not trouble my self about it.

THEN I'm sure, *says Jack*, being an elder Brother is no Claim; so I shall take no Notice of that.

NO, no, *says the Esquire*, I don't expect it; there are no Relatives in whoring, *Jack*. I know no Brother, or Father, Uncle or Cousin, when I talk of my Mistress.

VERY well, *says Jack*, now you have answer'd me more particularly than it may be you intended; and perhaps we may come to an Understanding sooner than I expected.

WHAT do you mean, *says the Esquire*, by an Understanding?

NAY, what can I mean? I mean, that you give me to understand, that you court Mrs.——— to make a Whore of her.

BETTER Language, *Jack*, however, *says the Esquire*: a Mistress, you would say?

NOT I, *says Jack*, 'twill bear no better Language; a Whore's a Whore, you know, call it what you will, 'tis the same thing to me.

WELL, and suppose it then, what Business have you with it?

WHY, suppose then that I Court the same Lady for a Wife, I hope I have the better of you there?

NOT at all *Jack*, *says the Esquire*, I shan't allow you should make a Wife of my Mistress.

NOR I can't allow, *says Jack*, that you shall make a Whore of my Wife.

BUT

BUT I ſhall make no Scruple of it I aſſure you, *ſays the Eſquire*, if ſhe is willing, for all you are my Brother, I ſhall do it if I can.

AND I won't flatter you, that let her be willing or not willing, if you really do it, *ſays Jack*, I ſhall make no Scruple to cut your Throat for it if I can, for all you are my Brother.

VERY well, *Jack*, *ſays the Eſquire*, then I know what I have to truſt to.

IT's very true, *ſays Jack*, 'tis the old Road of Knight Errantry Sir, win her and wear her, is the Word.

AND what muſt be done then? *ſays the Eſquire.*

NAY, *ſays Jack*, I need not tell you what to do; I tell you ſhe's my Wife, I think that's enough to tell you what you ought to do.

AND I tell you, *ſays the Eſquire*, ſhe's my Miſtreſs, that's enough to tell you, you are a Cuckold, or ſhall be ſo, I think that's fair, to tell you before-hand.

AND I think, *ſays Jack*, that's telling me I muſt cut your Throat before-hand too; for I will neither be a Cuckold, or be call'd ſo by you, or any Man alive.

N. B. AT this the younger Brother roſe up in a violent Rage, and went away; and the elder Brother, as hot as he, told him as he went out, *he did well* to leave him *in Poſſeſſion.*

THIS urg'd him yet more, and he turn'd back, and ſaid, I hope you will have the Manners to follow me?

No, *Jack*, *ſays the Eſquire*, and ſwore to him, you ſhan't fight for my Miſtreſs, and my Eſtate too; I'll take care firſt you ſhall get nothing by me.

WITH all my Heart, *ſays Jack*, we give a Rogue time at the Gallows to ſay his Prayers, you know.

I SHALL correct you for your Impudence, Sir, to-morrow Morning, without fail, *ſays the Eſquire.*

MUST

MUST I wait upon your Worſhip ſo long? *ſays Jack*, and added ſomething very bitter, as if his Brother was too much a Coward to go on with it. But it appeared otherwiſe, for that very Evening he receiv'd a Challenge from the Eſquire, appointing Time and Place to meet the next Day by Five in the Morning.

THESE two raſh hot-headed young Fellows were carried into this Fit of Rage by the Violence rather of their fiery Spirits and Paſſions, than of their real Jealouſy, for they had ſcarce either of them begun to engage with the Lady one way or another; but being hot and heady, they raiſed the Storm between themſelves, and the Match and the Tinder meeting, the Flame broke out by the meer Nature of the thing.

BUT my Buſineſs is not to moralize upon the Story, but to relate the Fact. The Challenge being given, they had no more to do but to meet, fight, play the Butcher upon one another, and leave the Conſequences to Time.

THE Father, the good old Knight, who was then living, could know nothing of what had paſs'd between his Sons, for he was at that very time down at his Country Seat in *W——ſhire*, at leaſt ſixty Miles from *London*.

ON the Morrow early, according to Agreement, the Brothers prepar'd themſelves for the Buſineſs, and out they went, but by ſeveral Ways, to the Place appointed, their Lodgings being in different Parts of the Town.

THE younger Brother, whoſe Blood it ſeems was warmeſt, was firſt out, and it was ſcarce Daylight when he came within Sight of the Place appointed; there he ſaw his Brother, as he ſuppoſed him to be, walking haſtily to and fro, as if he waited with Impatience for his coming.

NAY,

Pag. 237. J. V.dr Gucht Sculp

NAY, *says he to himself*, I am sure I am within the Time; however, don't be impatient, Brother *Tom*, I'll be with you presently; and with that he mended his Pace. He had not gone many Steps more, but he saw his Brother (as he still thought him to be) coming forward, as if it was to meet him, and with his Sword drawn in his Hand.

YOU are mighty nimble with your Sword (said he again to himself) what, did you think I would not give you time to draw? But how was he surprized when he came up to him, and found it was not his Brother but his Father, and that instead of a Sword in his Hand he had nothing but a small little Cane, such as the old Knight generally walk'd with!

HE was the more at a stand, because he suppos'd his Father was, as is said above, at his Seat in the Country, above sixty Miles off: However he was out of doubt when he not only saw him nearer hand, but that his Father spoke to him?

WHY how now *Jack*, *says the old Gentleman*, What, * challenge and draw upon your Father.

* *When he thought he saw his Brother with his Sword in his Hand, he had laid his Hand on his Sword.*

YOU may be sure, Sir, *says he*, I did not suppose it was you. I don't doubt you know whom I expected here; 'tis a poor cowardly Shift for him first to challenge his Brother, and then send you in his stead; you would not have done so your self, when you was a young Man.

'TIS no time to talk now, *Jack*, *says his Father*, I have your Challenge here, and I am come to fight you, not to talk to you; therefore draw, *says he*, you know there's no Relation in Love; and with that his Father draws his Sword, and advances upon him.

DRAW!

DRAW! *says Jack*: what, and upon my Father! Heaven's forbid! no, I'll be murther'd first.

BUT his Father advancing again, and with a furious Countenance, as if he would indeed kill him, *Jack* pulls out his Sword and Scabbard, and throwing it on the Ground, cry'd out, There Sir, take it, kill me with it; for God's sake, what do you mean?

BUT his Father as it were running upon him, *Jacks* turns from him, and giving a spring out of his Power, seems resolv'd to run from him; at which his Father stoops, takes up his Sword, and stood still.

THE young Gentleman, surpris'd and amaz'd at the Rencounter, was all in Terror and Confusion, and knew not what to do; but going back a considerable Way, and observing that his Father was gone, as he thought, he resolved, tho' he had no Sword, he would go the Place appointed, and see if his Brother was come; for he should not be able to say he did not meet him, however he was thus strangely disarm'd.

ACCORDINGLY he went back to the Place, and sat him down upon the Ground, waiting near two Hours there, but heard nothing of his Brother; but as he came away again at the End of the two Hours, he found his Sword lying just in the Place where it was thrown down, or as near the Place as he could imagine, tho' he was sure it was not there when he went the second time by the Place.

THIS amus'd him more, and he knew not what to make of it; but he took up the Sword and went home, wondring at what the meaning of all this should be.

HE had not been long at home, but his Brother's Servant comes to his Lodging with a very civil Message from the Esquire, to know how he did;

did; and the Servant was bid to ask him from his Brother, if he had not met with ſomething extraordinary that Morning, and to tell him that he, (his Brother) was very ill, or he would ha' come to ſee him.

THE Oddneſs of the Meſſage added to the Surpriſe he was in before; upon which, he call'd the Meſſenger up Stairs, and parlied with him a little thus:

J. WHAT's the matter, *Will?* how does my Brother do?

Will. MY Maſter gives his Service to your Worſhip, and ſent me to know how you do.

J. INDEED I'm out of order a little; but how is your Maſter? what's the matter?

Will. WHY truly, and't pleaſe your Worſhip, I don't know what's the matter; I think my Maſter has been frighted this Morning.

J. FRIGHTED, *Will!* with what, pry'thee? your Maſter is not eaſily frighted.

Will. WHY no, an't pleaſe you, I know he is not; but this has been ſomething extraordinary; I don't know how 'tis, for I was not with my Maſter, but they talk in the Houſe, that he has ſeen his Father, or ſeen an Apparition in the Shape of his Father.

J. WHY ſo have I too, *Will*; now you fright me indeed, for I made light of it before; why, it was my Father to be ſure.

Will. NO Sir, alas your Father! why, my old Maſter was at ——— in *W——ſhire*, and very ill in his Bed but a *Friday* laſt; I came from him, my Maſter ſent me to him on an Errand.

J. AND did you ſee him your ſelf, *Will?*

Will. IF your Worſhip pleaſe to give me my Oath, I'll take my Oath I ſaw him and ſpoke with him in his Bed, and very ill he was; I hope your Worſhip will believe I know my old Maſter?

J. YES, yes, you know him, no doubt, *Will.* I think you liv'd four Years with him, didn't you?

Will. I dreſs'd him, and undreſs'd him five Years and a half, *an't pleaſe you.* I think I may ſay I know him in his Cloaths, or out of 'em.

J. WELL, *William*, and I hope you will allow that I may know my own Father too, or him I ha' call'd Father theſe thirty Years?

Will. YES to be ſure, an't pleaſe you.

J. WELL then, tell my Brother, it was either my Father or the *Devil*; I both ſaw him, and ſpoke with him, and I'm frighted out of my Wits.

AWAY went *Will* with this Meſſage back to his Maſter, and his Maſter immediately goes again with *Will* to ſee his Brother.

AS ſoon as he came into the Room to his Brother, he runs to him and kiſſes him; Dear *Jack*, *ſays he*, What has been the matter with us to-day? we have both play'd the Fool, but forgive me my Part, and tell me what has happen'd.

JACK receiv'd him with all the Paſſions and Tenderneſs imaginable, and they fell immediately to comparing things with one another. *Will* had told his Brother in general how it was, as the younger Brother had order'd him; that he had ſeen his Father and ſpoke to him; and now he told him all the Particulars himſelf, as I have related them above, and how he came at him with ſuch Fury, that he really thought he would have run him thro' the Body, and that he run away.

THE Squire related his Story much to the ſame purpoſe, How that as he was coming to the Place appointed, his Father met him, and ask'd him whither he was going; that he put him off with a ſlight Anſwer, and told him, he was going to *Kenſington* to meet ſome Gentlemen there, who were to go with him to *Hampton-Court.*

THAT upon this, his Father turn'd very angry; and I obſerv'd, *ſaid he*, his Face look'd as red as Fire; he ſtamp'd with his Foot, as he us'd to do when he was provok'd, and told me I put him off with a Sham; that he knew my Errand as well as I did my ſelf; that I was going to murther my younger Brother, and that he was come to ſatisfy my Fury with his Blood, and I ſhould murther him, not my Brother.

I was ſo confounded, *ſaid the Eſquire*, I could not ſpeak to him a good while; but recovering my ſelf a little, and going to excuſe my ſelf, he grew more angry; when I ſaid my Pretenſions were as honeſt to Mrs. —— as yours were, he gave me the Lye, and indeed, *Jack*, I deſerv'd it; tho' I could not imagine he knew: but he told me in ſhort, that I lyed, for that I courted her to debauch her, but that you courted her honourably, to marry her, and he had given his Conſent to it.

I WAS confounded, then begg'd his Pardon; ſo he bad me go Home and be reconciled to my Brother, or that he would talk other Language to me the next time he ſaw me; and now, dear *Jack*, *ſays the Eſquire*, I am come to aſk your Pardon, not only in Obedience to my Father, but really on my own Account, for I am convinc'd I was in the wrong to you very much.

YOU may be ſure the Brothers were immediately as good Friends as ever they were in their Lives. But ſtill *Jack* was uneaſy about this being the real Appearance of his Father; and his Brother's Man *William*'s Words run in his Mind all that Night; for as to this firſt Meeting, it was ſo taken up with the Ecſtaſies of their Reconciliation, that they had no time for any thing elſe.

BUT the next Morning the young Gentleman went to ſee his Brother, to return his Viſit, and talk things over again.

DEAR Brother, *says Jack*, I am very uneasy about one Part of our Story still; I am glad from my Soul that you and I are brought to understand one another, and I hope it shall never be otherwise; but I cannot be thoroughly satisfy'd about who it was that was the Peace-maker; if what your Man *Will* says be true, it cou'd never be my Father.

NAY, *says his Brother*, *Will* told me that you said it was my Father, or the *Devil*.

WHY yes I did say so, *says Jack*, but that was to intimate my Certainty of its not being my Father; not that I suppos'd it was the *Devil*. But, pray, how long has my Father been in Town?

NAY, *says the Esquire*, I did not know that he is in Town, but that I saw him I know well enough.

BUT did not you send *Will* down to him, says *Jack*, into the Country? and is it possible he could come up since that, in so little time?

YES, yes, he might come up, *says the Esquire*; he often drives it in a Day and a piece, sometimes in a Day; six Horses go at a great rate, you know.

BUT pray what think you of it yourself? you saw him as well as I. Was it really my Father? Your Man *Will* talks that 'twas impossible; besides he says my Father was very ill, and kept his Bed.

WILL does say he was much out of Order, but he did not say he kept his Bed; but I confess I never enter'd into that Dispute in my Thoughts: 'Twas my Father sure! What else could it be? As you said, Brother, it must be my Father or the *Devil*.

NAY, I don't know what to say neither, Brother, *says Jack*, as to its being the *Devil*. I believe the *Devil* and my Father have no manner of Correspondence.

BESIDES, Brother, *says the Esquire*, how should the *Devil* owe you and I so much Good-will, as to concern himself to reconcile us? I believe he had much rather have seen us murther one another, as we were in a fair way to have done.

I RATHER believe, *says Jack*, he had a Hand in making us Quarrel.

AY indeed, so do I, *says the Esquire*; I think, for my Part, I was mad; and, as folks commonly say, the *Devil* was in me, or I should never have been such a Fool.

WELL, but Brother, *says the young Gentleman*, how shall we come at the bottom of this Matter? we both think it was my Father, and we both think it can hardly be him neither, and we both think it was not the *Devil*.

AY, and, *says the Esquire*, if it should not be my Father nor the *Devil* neither, what shall we say then?

WHY that, indeed, makes me so impatient to have it out: now I'll tell you one thing which allarms me a little too; I have sent to Mr.——'s where you know my Father always lodges, and to the *Black-Swan-Yard*, where you know his Coach stands, and they all say he is not in Town, and that he is to be in Town about six Weeks hence.

WHY that's extraordinary too, I confess, *says the Esquire*; I never thought of it, because I never entertain'd any Jealousy of this kind, it was quite out of my Head; but, upon my Word, you make me very uneasy about it now.

FOR my part, *says his younger Brother*, I would give any thing to come to a Certainty about it, I cou'd almost take my Horse, and go down on purpose.

I'LL go with you, with all my Heart, *says the Esquire*.

To bring the Matter to a concluſion, the two Brothers agreed, and they went both away to ſee their Father. The very Day they took Horſe to go down, but ſome Hours after they were gone, a Letter came in to the elder Brother's Houſe from their Father; the Contents of which I ſhall take Notice of preſently.

And firſt I am to obſerve that when they came to their Father they found him at home, and very ill, nor had he been from home; and was greatly concern'd for the Safety of his Sons, upon the following Occaſion.

The Night before he wrote the Letter, ſpoken of above, he was ſurpriz'd in his Sleep with a Dream, or rather a Viſion, that his two Sons had fallen out about a Miſtreſs; that they had Quarrell'd to that degree, that they had challeng'd one another, and were gone out into the Fields to fight; but that ſome body had given him Notice of it, and that he had got up in the Morning by four a Clock to meet and prevent them.

Upon this Dream he awak'd in great Diſorder and Terror; however finding it but a Dream he had compos'd his Mind, and gotten to ſleep again: but that he dream'd it again in ſo lively a manner, that he was forc'd to call up his Man that waited on him to ſit up the reſt of the Night with him; and he was frighted, and much out of order with the Fright.

That, in Conſequence of this Dream, he had ſent a Servant up Expreſs, with Orders to ride Night and Day, to enquire how his Sons did, and to bring him word if there had been any ſuch breach among them; and earneſtly to preſs them, if ſuch a breach had been, that they would conſent to let him mediate between them, that it might go no farther 'till he could come up, that ſo he might put an end to their Reſentments, and make Peace among

among them, according to his Dreams: and this was the Letter, mention'd above, that came to Hand in a few Hours after they were ſet out.

It cannot be doubted but it was very confounding to his Sons to hear the Account their Father gave them of his Dream, or Viſion rather, about their Quarrel; and it was equally amazing to ſee it confirm'd by all the true Particulars; alſo that the old Gentleman, to be ſure, had been ſo far from being at *London*, that he had ſcarce been a whole Day off from his Bed.

They conferr'd together ſeriouſly upon the private Queſtion, *(viz.)* whether they ſhould tell their Father the Story of their Quarrel, but eſpecially of their ſeeing him ſeverally, and his really parting them, or preventing their fighting.

Upon the whole, they concluded not to let their Father know of his Likeneſs (as they call'd it) appearing to them, leſt it might diſquiet him too much; and for the reſt, as they were perfectly reconcil'd again, they ſaid there was no manner of Occaſion to mention it at all; ſo they only paid their Compliment as a Viſit of Duty, to ſee how he did, and to ask his Bleſſing; *Will* having told them that he was out of Order: and as for his Letter, they could happily tell him they had not ſeen it.

According to this Reſolution they perform'd the Ceremony of Viſiting their Father, and made haſte away again, that they might converſe the more freely about this ſtrange Conjunction of Circumſtances, which had in it ſo many things ſurprizing to their Thoughts, and even to their Underſtandings; for they knew not what to make of it, nor, indeed, could they reſolve it into any thing but this, which is to my purpoſe exactly, and which is the reaſon of my mentioning the whole

Story, namely, that here was a double Apparition within the compaſs of our propos'd Syſtem.

1. HERE was the Apparition of the living Perſon of their Father, without his participation in the Action; his Face, Voice, and, perhaps, Habit was aſſum'd, and yet he himſelf knew nothing of the Matter, was not in the leaſt concerned in it, or acquainted with it.

2. HERE was an Apparition to the Father in Dream; 'twas a plain Viſion, the thing that was true in Fact was reveal'd to him in his Sleep, which is the very Subject I am now ſpeaking of. The Sons were repreſented, or appear'd to him, Quarrelling, and in a ſtate of Feud, as they really were, and yet neither of them knew any thing of the Matter.

FROM hence (ſuppoſing the Reality of the Story) it neceſſarily follows that a Spirit or inviſible Being, let it be call'd what we pleaſe, may take upon it the Shape, Face, Voice of any living Perſon, whom it pleaſes to repreſent, without the Knowledge, Conſent, or Concurrence of the Perſon ſo repreſented, in any manner whatſoever.

AND from hence alſo it is evident that Dreams are ſometimes to be call'd, and really are, Apparitions, as much as thoſe other viſible Apparitions which are ſeen when we are (as we call it) broad awake; that Apparition is to the Eyes of the Soul, and as it is ſo, it may be ſeen as well ſleeping as waking, for the Imagination ſleeps not: the Soul ceaſes indeed to act organically, but it ceaſes not to act as a Soul, and in a ſpirituous Manner, and conſequently can act upon ſpirituous Objects; and that as well in Sleep as at any other time.

I COULD load this Account with Story, for Example is frequent in theſe Caſes, and I am forc'd to leave out ſome which are very good, and would be entertaining, becauſe they are too tedious

tedious for the Work; beſides, I am not pretending to write a Collection of old Stories, if I did I ſhould call it a Hiſtory of all the Chimney-Corners in the three Kingdoms. However, I muſt not leave you barren of Examples neither in Caſes ſo pregnant; take one more which my Author aſſures me was never in Print.

A CERTAIN Lady of good Figure and ſome Quality, had a terrible Quarrel with her Husband upon the great and critical Points of Virtue and Honour; he was a Gentleman of publick Buſineſs, and paſs'd for a Man of Senſe; but had that particular Infirmity, which with me will always paſs for a deficiency in the Underſtanding; I mean to be jealous of his Wife, and yet to be able to fix nothing upon her, no not ſo much as a juſt blot upon her Converſation.

'TIS very hard for a Man to be Fool enough to diſquiet himſelf on ſuch an Account, and not be Knave enough to make it uneaſy to his Wife too; I ſay Knave, becauſe where there is no juſt cauſe of Reproach, he cannot be an honeſt Man that loads his Wife with the Scandal of it.

HE had thought fit to uſe her very ill upon this Subject many times, with no manner of Foundation, nay, indeed, not ſo much as a pretence for it, except what was to be fetch'd from his own bewildred Imagination; and he gave himſelf up ſo much to his Jealouſy, without grounds, that his Wife was oblig'd to lay her Condition before ſome of her Relations, who took upon them to talk with him about it.

THIS talking with him had a worſe Effect than was expected, for the Man was ſo far from being influenced by the friendly Expoſtulations of his Wife's Kindred, that he grew rude and abuſive to them; and if any one of them ſpoke a little warmer than ordinary in her favour, he turn'd it preſently

ſently upon that Perſon, as if he had been the Man, and had been naught with her; and yet when one of them challeng'd him to give any one Inſtance of his Wife's Conduct, or of any Perſon's aſſociating with her in a manner as ſhou'd give an honeſt Man the leaſt grounds of ſuſpicion, he could not aſſign the leaſt Reaſon; but as is moſt true in ordinary, that thoſe who are the moſt Jealous have oftentimes the leaſt Cauſe for it, ſo it was here; yet notwithſtanding all the Expoſtulations that were, or could be uſed with him, the cooleſt Reaſonings and moſt friendly Perſuaſions, he continued to uſe his Wife ſo ill, that her Friends began to think it neceſſary to part them.

THE Lady, a Woman of Piety as well as Virtue, tho' griev'd heartily with the ill Uſage, and particularly as it reproach'd her Virtue, yet was loath to unhinge her Family and ſeparate from her Husband, having alſo two Children which ſhe could not part with, her Affection not ſuffering her to leave them to want the Care and Conduct of a Mother; ſo ſhe choſe rather to bear his daily ill Uſage of her, than to leave her Family.

BUT he carried the Bruitiſh Part ſo far at length, that not content to uſe her in the moſt ſcandalous manner with his Tongue, he fell upon her with his Hands, and two or three times, in his Rage, abus'd her very much: ſhe conceal'd this part (for his ſake) as much as ſhe could, and endeavour'd to prevent its being known.

BUT he took care to expoſe himſelf in it upon many Occaſions, and particularly by affronting a Gentleman of his own Acquaintance, and ſome Relation to him too: the Caſe was thus; He fell to charging his Wife with diſhoneſty in his ordinary Diſcourſe, and before Strangers; upon which the Gentleman ſaid, Fye, Couſin, really I believe you wrong her, at leaſt you ſhould be very ſure you

you were in the right before you talk'd ſo; your Lady has a general Character of an honeſt, modeſt and virtuous Woman; and I am told ſhe is a very pious and religious Perſon alſo.

At this he flew out in a Paſſion, and ſaid, D—— her, he was ſatisfy'd ſhe was a Whore.

But, Couſin, ſays the Gentleman, then I ſuppoſe you know the Perſon too, and could prove the Fact!

He believ'd he did, *he ſaid.*

Nay, you ought to be very ſure of it, Couſin, ſays he, before you charge your Wife ſo poſitively.

He anſwer'd, without any manner of Reſpect to his Couſin, I believe you are the Man; and adds, I take it for granted.

What Suſpicion, *ſays the Gentleman*, did I ever give you of it? I was never in your Wife's Company in my Life, but when you were preſent.

'Tis no matter for that, *ſays he*, if you were not guilty, why ſhould you concern yourſelf to vindicate her?

The Gentleman, tho' greatly provok'd, kept his Temper ſtill, and ſmil'd at him; Couſin, *ſays he*, I doubt you have no better Argument to prove your Wife's Guilt than you have mine, and if you han't, ſhe's as innocent as a ſucking Child.

His Smiling provok'd him, and he gave the Gentleman the Lie, and added ſome very ſcurrilous Language to it, ſuch as might be expected from a Mad-man, a Man out of himſelf; not by Lunacy, as a Diſtemper, but by that worſe Frenzy, call'd groundleſs Jealouſy.

As giving the Lie is the laſt Injury one Man can do to another with his Tongue, it ſo provok'd his Couſin, that ſcorning to draw his Sword upon him, he corrected him heartily for it with his Cane, as he deſerv'd; and he again, like a true Coward, (when

(when they were gone) reveng'd himself upon his Wife; for he abus'd her again in a bruitish and barbarous Manner: nor did it pacify him at all that he vented his Rage thus upon his Wife at that time; but he continued it upon every Occasion of his being harrass'd with his own Jealousy: and when-ever he abus'd his Wife after that time, he upbraided her with this Gentleman, and with her still keeping him Company; tho', as it appear'd afterwards, the Gentleman was not in *England*, nor had been for several Months.

It happened one time in particular, that coming home, not at all in Drink, but very much out of Humour, and, as it seem'd, provok'd, tho' it could not be so much as gues's'd at, what the Reason was, he pick'd a Quarrel with his Wife, and without any other Provocation than what was to be found in his own want of Temper, fell foul of her in a most unmerciful manner; and had not Help been fetch'd in 'twas fear'd he would have murther'd her. In a Word, Neighbours coming in to her rescue, saved her from farther Mischief; yet before them all he bad her go out of the House, and forbid her coming any more within his Doors.

The Lady could not now avoid what she had so long been persuaded to before; so taking some Cloaths, and her own Jewels, which she brought to him, she withdrew the same Evening to her own Brother's House, taking sufficient Witness of the occasion of it.

But to bring this Story nearer to the Case in Hand: The Gentleman whom he had thus ill us'd, had (on some occasions of his own) been oblig'd about five Months before this last Broil to go over to *Germany*; and as he went from *England* by Sea and landed at *Hamburgh*, he travell'd from *Hamburgh* up to *Magdeburgh*, and from thence to *Leipsick* in *Saxony*.

As

As he was ſitting alone in a Summer-Houſe as we call it, or *Garden-Houſe*, as they more properly call it there, belonging to a Burgher of *Leipſick*, and reading a Book to divert himſelf, being in the heat of the Day, and a little after Dinner; he dropt aſleep, and dream'd that a Lady was come from *England* to ſpeak with him, and was in the Houſe waiting for him.

Upon this Dream, and being not very ſound aſleep, only leaning his Head on his Hand as he was reading, he wak'd; and as ſoon as he wak'd he ſtarted up, and intended to go into the Houſe to ſee who it ſhould be, when immediately he ſees a Lady in an *Engliſh* dreſs coming up the Garden towards the Summer-Houſe.

He did not know her at firſt; but when ſhe came nearer ſhe ſpoke to him; he calling her by her Name, would have ſaluted her; but ſhe ſeem'd to decline it, and ſtepping back, ſaid, You and I, Sir, have been ſufficiently abus'd upon that Head already; and I come to you for Juſtice. I am ill us'd, and in danger of being murther'd every Day by my cruel Husband on your Account, and am at laſt turn'd out of Doors.

Alas! *ſays he*, Madam, he is a Brutiſh Man, and I am very ſorry; but what can I do for you?

You know my Innocence, *ſays ſhe*, as far as relates to yourſelf; do me juſtice, I ask no more: and that moment ſhe diſappear'd.

He was extremely ſurpriz'd, as he might well be indeed; and the more, becauſe he had not the leaſt notion of its being an Apparition, no more had the Burgher's Servant who let her in at the Door, and waited on her up the Garden to the Summer-Houſe.

He went immediately back into the Houſe, and enquir'd who let the Lady into the Houſe; and the Servant that had uſher'd her up the Walk in

the

the Garden told him he did; and also that he had that Minute let her out again; but looking out into the Street, nothing of her could be seen again, or did he ever see or hear any more of her in that manner.

WHILE this pass'd, the Lady liv'd a very melancholly retir'd Life in her Brother's Family, seeing no Company, and spending her time in a most uncomfortable Solitude; especially grieved for the Reproach so causelesly rais'd upon her Character, and having nothing to comfort her but the knowledge of her own Innocence; that which we call the Comfort of a good Conscience: which, as the World goes now, I must be cautious how I lay too much stress upon, or moralize too much upon, lest I should be call'd Religious and Grave, which is as much as to say Mad.

THIS Separation continu'd some time; all endeavours to bring it to a Reconciliation had been try'd, but prov'd ineffectual; the Husband continuing insolently abusive to his Wife; and his Wife (Things being carry'd to such a height) insisting upon a Reparation of the Injury offer'd to her Reputation, by having either the Facts prov'd, or a due Cause of Suspicion assigned. Between both, a Reconciliation seem'd impracticable, and Friends on both sides having done their utmost, began to give it over.

BUT, to the agreeable surprize of all that wish'd well to the Family, the Husband comes one Morning to his Wife's Brother all alone, and ask'd to speak with his Wife.

HER Brother was a litttle doubtful at first what Answer to give him; and particularly was afraid to bring his Sister forth to him, not knowing what the *Devil* and an exasperated Temper might prompt him to; and he perceiving it, said, with a quite differing Tone from what he us'd to talk with,

You

You need not be afraid, Brother, to let me see my Wife, tho' indeed I have given you all Cause enough to be uneasy; but I assure you I will soon satisfy you that I do not come to do her any harm, but just the contrary: I come to put an end to all this wicked Breach, and that in a manner as shall be to your Satisfaction, and hers too; and I am very willing you shall be present when I speak to her, for I desire you should hear what I have to say.

He spoke it with such an apparent Alteration in his Temper, that it was easy to see that he was quite another Man, and that there was no hazard in letting him see her: so he went and acquainted his Wife with what had pass'd; who tho' she was a little afraid at first, yet upon her Brother's persuasions came down, and her Brother led her into the Room to him, in his Hand.

As soon as he saw his Wife, he run to her, and took her in his Arms and kiss'd her, holding her fast; but was not able to speak a word for some time. At last getting a little vent of his Passion, My Dear, *says he*, I have wrong'd and abus'd you; and I come to acknowledge it in as publick a manner as possible I can. I come to ask you Pardon for it, and am ready to declare my full satisfaction of your Innocence, in as open a manner as ever the *Devil* and my own ungovern'd Passion inflam'd me against you. Make your own Demands what Satisfaction I shall make you, and what Security I shall give you, that you shall have no more such Treatment, I am ready to comply with them; and go home with me, if you dare trust me. The Moment I break my Promise to you in the least Circumstance, you shall freely remove again without the least hindrance, or the least Contradiction from me: in the mean time depend upon it, you shall never have any occasion of uneasiness given you, and as long as I live I will acknowledge, when ever you desire it,

it, that I did you wrong, and that you gave me no juſt occaſion for what has paſs'd.

He ſpoke this with ſo much Affection, and even with Tears in his Eyes, that he forc'd Tears not from his Wife only, but from her Brother too, and another Relation of hers that was in the Room with them. In a word, the Reconciliation was made in a few Minutes; for he not only comply'd with any thing his Wife or her Brother deſir'd, but even more than they ask'd; and when they propos'd that, to prevent Miſtakes afterwards, he would conſent they ſhould put into Writing what they deſir'd, and what he had ſaid to her, He call'd for a Pen and Ink, and drew it out himſelf in the fulleſt Terms imaginable, to the ſame purpoſe as has been related, and fuller indeed than they could deſire, and ſet his Hand to it, deſiring the Brother and the other Relation to be Witneſſes of it, and then gave it to his Wife.

Upon this his Wife with a glad Heart went home that very Night along with him, her Brother and the other Relation being invited to go alſo, which they did; where he entertain'd them very kindly at Supper, which finiſh'd the Reconciliation, and they liv'd very comfortably together ever after.

But now for the Reaſon and Occaſion of all this; and whence this ſtrange Alteration proceeded: To this purpoſe, you are to underſtand that one Evening this Gentleman being either in his Chamber, or ſome other Room in his Houſe, (the Story is not particular in that part) he ſees his Couſin, who had differ'd with him about his Wife, come into the Room, and ſays to him, Couſin, I am very ſorry to hear you have continu'd to uſe your Wife ill, and at laſt have turn'd her away upon my Account. I come on purpoſe to admoniſh you to repent of the Injury you have done her, for ſhe is Innocent,

nocent, and you know you have injur'd her; as for the Wrong you do me, I am out of your reach: But fetch your Wife home, and reconcile your self to her, or I shall visit you again much less to your Satisfaction than I do now.

He gave him no time for a Reply, but immediately disappear'd. It may be easily gues's'd what a Consternation he was left in, when he found it was an Apparition. He concluded his Cousin was dead, because he said he was out of his reach; and he concluded that this was his Ghost, or his disquieted Soul, and he dreaded the threatning of his Return. He endeavoured to wear it off of his Mind, but it wonld not do; the Impression to be sure would be strengthned by his own Guilt, and both together brought him to himself.

For this is to be observ'd in all such things, *viz.* That it is not the Fright or the Surprize that works on the Mind, but the Conviction; [and therefore tho' this is one of those Relations which I do not take upon me to assert the fact of from my own knowledge, yet supposing it to be true, the Moral is the same, and on that Account I relate it, *viz.* That there may be an Apparition of a Person living; and yet the Person living, and so seeming to appear, not know any thing of it, or be any way concern'd in it; and so in this Story now told, it is imply'd, that the Lady here was living when she appear'd to the Gentleman in *Germany*, and that the Gentleman in *Germany* was living when he appear'd to his Cousin in *London*, whatever manner they appear'd in; and yet it seems that neither of them knew any thing of the matter, and doubtless had no concern at all in it.

I have not been able to dive so far into this Story, as to say, that they were ever enquired of afterward, whether they were acquainted with the Circumstances or no; but I am indifferent as to that Point,

Point, it is out of Question with me, that they might not be any way concern'd in the thing it self, and yet that it might be really an Apparition of the Persons, their Faces, Voices, Cloaths, and all the needful Apparatus fit for the Delusion.

THERE are many Instances of like kind with this, and I have a very particular Relation by me of a Person who in Apparition told a Friend of his, of the Fire of *London*, two Months before it happen'd, mention'd the manner of the Conflagration, how it would begin in the Heart of the City, and would burn East and West, and lay the City level with the Ground; to use the very words.

HE happen'd not to tell the Place exactly where it was to have been done; if he had, he might have been afterwards brought into Trouble, by the unadvised relating the Particulars; for his Friend believed he really saw him; and not that it was an Apparition: But it seems he made a long Religious Excursion upon the dismal Condition of the Citizens, and how their Pride would be brought low; how their Glory would be laid in the Dust; and how it was all to be look'd upon as a Blow upon them for their Luxury, and for their publick Sins; and so seem'd to preach pretty much: And you know if Spirits from the other World were to preach, some People have such an Aversion to that dull heavy Business, as they call it, that they would give very little heed to it. I say, the Apparition seem'd to preach pretty much upon the Subject, and so the Friend began to be weary of the Discourse, and put him off to something else.

THAT which seems Particular in this Story, and which (had I room here) would take up some time to Discourse upon at large, is, that the Apparition went off in Form, not discovering it self so much as to be an Apparition; but came in at the Door, was let in by a Servant in the usual manner, after knocking

knocking at the Door, and was carry'd into the Parlor among the Family; that it discours'd of other Matters also; as of the *Dutch* War, and the bloody Engagement at Sea: I do not remember exactly, whether it said a bloody Engagement had been, or would be; but I think it was Engagement that had lately been.

THAT there were several other Transitions in their Discourse, from one Article of publick Business to another; and at last to that of the Fire of *London*: The Gentleman who it was discours'd to seem'd not to be much concern'd at the Prediction about the Fire, looking upon it as a piece of guess-work, and that his Friend spoke it as of a thing which he fear'd, rather than as a thing he foretold, and pretended to know of: But after the Terrible Conflagration had happen'd, and that the City was indeed laid low from the East to the West, as had been mention'd, then all the Particulars came into his Mind with some weight, and some unusual reflection; for the Circumstances were too evident to be slightly thought of.

HOWEVER it pass'd over in the ordinary way, with a little kind of wonder; and it was strange that Mr. *M*—— should be able to talk so; and sure Mr. *M*—— deals with the *Devil*, and the like; whereas all this while Mr. *M*—— knew nothing of the Story; and whatever Hand it was, and for whatever kind purposes, no notice was taken of it, and Mr. *M*—— had so little knowledge of it himself that his own House was burnt down in the general disaster, and he had hardly time to save one quarter part of his Goods.

IT might indeed be form'd here as an Objection against this Notion, of good Spirits from the Invisible World, and their concerning themselves in giving Notices of approaching Mischiefs, *viz.* That they do not concern themselves to give such Notices in

Cases of publick Calamities, when many thousands not of Persons only, but even of Families, are concerned, and in danger; and even where many particular Persons, who at other times have had such warnings from them, and have been as it were their Particular care, have been left to fall in the common disaster.

THIS is what I may take notice of again, in its proper place; but at present I am rather observing to you what is, than the Reason of its being so: The ways and works of Providence are Sovereign and Superiour; the Manner conceal'd, and beyond our Understandings and Reason; not always visible to us; and yet its Proceedings not the less just, or the less to be accounted for in themselves; nor is it necessary that we should be always able to account for them to our selves. Heaven has its own Reasons for all its Actings, and it is not for us to dispute its Sovereignty, any more than to examine into the Reason of its working. The Bishop of *Down*, the Pious and Devout Doctor *Jeremy Taylor*, in the Case of an Apparition yet to be spoken of, would needs have the Person it appear'd to ask this Question when it came again, Why he appear'd, or how he come to appear in so small a matter, as that of doing Justice to one single Child, when so many oppress'd Widows and Orphans groan'd under the weight of greater Injuries, without any of their Relations concerning themselves in the least for their Deliverance? and the Man did accordingly ask the Question, as we shall see in its place; but had no answer given him, as indeed I think he ought not to have expected: but of this hereafter.

IT is certain the approach of that Terrible Fire, the like of which was never known in this part of the World, was not discover'd from the Invisible World; at least but to very few: an evident token that departed Souls knew nothing of it, or, if they did, had

had no Power to come hither, and give notice of it; if they had, what Numbers of Predictions, Forebodings and Apparitions would there have been in the City for some Months before!

But are we not answer'd by the Scripture, and might we not reply in the Language of our Saviour speaking of the general Deluge, *Matt.* xxiv. 38, 39. *For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that* Noe *entred into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be?*

Just so likewise was it at the time of the Fire of *London*: 'tis said indeed, with some Remark, that it was not a Wedding Night to many, if to any one Couple in the City; because the Fire beginning on the *Sunday* Morning, very few, if any, are said to be marry'd of a *Saturday*; but as it was a mighty Custom in those Days to marry on a *Sunday*, so there were a great many Weddings appointed for the next Morning, which were hinder'd without any forebodings or foreknowledge; and that which was infinitely worse, many Women in Travel that very Night, were, as it was reported, forc'd to be carry'd out of their Chambers in the very Article of Child-Birth, and some as I have heard were deliver'd in the very Passage from one House to another: Others, not thinking the Fire would follow so fast, having remov'd but a little way, their extremity being great, were oblig'd to be remov'd again; yet we find no notice of any of these things given in the least.

This indeed is what I say we cannot account for, neither is there any need for us to account for them in the Discourse we are upon; for our Question is not, Why there are no more Notices given than there are, and why they are not universal to one as well as another; as if it were a Grace Men

ought to have an equal Claim to: But 'tis a Propoſition that ſuch Apparitions there are, and that therefore there are certain Agents ſo appointed to appear.

We have like Accounts to theſe at the time of the great Maſſacre at *Paris*; a critical Juncture, in which the Rage of Hell ſeem'd to be carry'd to a terrible Height, and when innocent Blood lay ready to be ſpilt in a terrible manner; the Unguarded Proteſtants having no Means to avoid the Miſchiefs that attended them, and no Strength to reſiſt the Power of the Cut-throat Armies which ſurrounded them; ſo they had no Intimations from the inviſible World to aſſiſt their Eſcape.

But what does this amount to, any more than the like Caſes may argue in a thouſand Calamities and Diſaſters which have befallen Mankind before? Nay, it confirms the grand Truth which I have inſiſted on; namely, that Souls departed know not any thing, and can communicate nothing, tho' unembody'd Spirit may.

For could the departed Souls of deceas'd Relations have known that their Fathers, or Children, or Brothers, or Relicts, *&c.* were the next Day to have been murther'd, can we doubt but they would have given them all the Notice that it was in their Power to do, and at leaſt have alarm'd them ſo, as to put them upon their Guard, and give them an Opportunity to die like Hero's, as many of them were? and as they did not do thus, I think, without Injuſtice, or Preſumption, we may conclude they cannot; they could not then, neither can others do the like now.

And yet as to ſuch Notices as the Inhabitants of the inviſible World were allow'd to make, I believe they were not without them at that time, tho' it was not thought fit by the Appointment of Heaven to have the wicked Reſolution of Murther

ther and Maſſacre defeated: as to the Reaſons why, which is what we have nothing to do to diſpute, that we leave in Silence, as we may well do.

THE Hiſtories of thoſe Times are full of the ſecret Warnings and Notices then given by the kind Apparitions of thoſe inviſible Agents (whoever they are) in Dream. The Admiral *Coligni* had no leſs than three particular Notices given him by Dreams, that his Life was in danger, and that he would be murther'd if he ſtay'd in *Paris*; an Expreſs was ſent him from the Count *S*———, at *Saumur*, to make his Eſcape and flee for his Life before it was too late; nay, it was even ſaid that the King of *Navarr*, who was afterwards *Hen.* IV. ſent a private Meſſage to him to be gone, and if he ſtaid one Night longer he would find it impoſſible: But, as they ſaid afterwards, his Hour was come, and his Fate was determin'd; and he was deaf to his Friends, for ſeveral others who had a Jealouſy of his Danger, gave him like Warnings, but it was all in vain, he was deaf and indolent to his own Safety.

SOME others who were more obedient to the heavenly Viſion, more toucht then with the Senſe of their Danger, as the Count *de Montgomery*, the *Vidame* of *Chartres*, *de Caverſac*, and others, too many to name; and who had ſeverally, and ſome of them jointly, timely Warning of their Danger, mounted their Horſes, and fled the very Night before, and preventing the vigilance of their Purſuers, made their Eſcape.

I MIGHT here enlarge upon the Probability of this as a Maxim, that tho' theſe Spirits may have leave to give ſuch Notice and ſuch Warnings to ſome particular Perſons for the ſaving their Lives, yet we are not to ſuppoſe 'tis plac'd in their Power to contravene the Determination of Heaven, and

to act contrary to Appointments of his Providence, especially in things of general Import, such as publick Judgments, which are immediately in the disposing of his Power, and not to be disappointed or delay'd.

BESIDES, as we may have Reason to believe that they all act by Commission, 'tis also most certain that they cannot go an Inch, no not a Hair's breadth beyond that Commission, or step one Foot out of the Way of it, to the right Hand, or to the left: and thence we are to infer that they do not give farther or more frequent Notices to us, because they are not permitted; and this is, besides the rest, adding a greater Reverence to the thing itself; for take off their superior Commission, and I know not what we should say to them, or of what real Notice or Value they would be.

I CANNOT but say that there were many Notices given of the Calamity of the *Parisian* Massacre, which were enough to have allarm'd the Protestants; and the Chiefs of them were, in some Measure, allarm'd; tho' not sufficient, as it prov'd, to drive them out of the Danger; yet so as that they did perceive some Mischief was hatching, but they could not possibly guess at the manner; and besides if they had, the other Party had gotten them so far in their Power that they could not avoid the Danger, but were taken (as it were) in a Toil; and yet they did send such Notices of their Danger to their Friends in several Places, as to warn them in time to be upon their Guard; and which Warning did (speaking of second Causes) preserve them from the like Mischief; for the Massacre was intended to be Universal, at least in all the Cities in *France*.

CHAP.

CHAP. XII.

Of Apparitions being said to happen just at the time when the Person so happening to appear is said to be departing; the Fiction of it confuted.

THERE is a great Clamour, as I might justly call it, rais'd about Peoples appearing just at the time of their expiring; and so exactly they will tell us it, as to time, as if, tho' a thousand Mile off, the Soul was in Apparition the same Moment. I see no foundation for any of these Relations, much less for the Circumstances; and yet the Apparition it self may be really true in Fact: such a Man appear'd to his Wife, such another to his Son, and the like; and they set down the time, adding, and that very Moment, as near as could be calculated, he died, perhaps in the *East-Indies*, or at Sea at some vast distance.

A CERTAIN Lady of my Acquaintance going out of her Chamber into a Closet in the adjoining Room, saw her Husband walking along in the Room before her: She immediately comes down in a great surprize, tells the Family she had seen her Husband, and she was sure it was he; tho' at the same time she knew her Husband (who was the Commander of a Ship) was at Sea, on a Voyage to or from the Capes of *Virginia*.

THE Family takes the Alarm, and tells her, that to be sure her Husband was dead, and that she should be sure to set down the Day of the Month, and the Hour of the Day; and it was ten thousand

to one but she should find that he died that very Moment, or as near as could be found out.

About two Months after her Husband comes home very well; but had an Accident befell him in his Voyage, *viz.* that stepping into the Boat, or out of the Boat, he fell into the Sea, and was in danger of being lost; and this they Calculated upon to be as near the time as they could judge, that he appear'd to his Wife. Now if this was his Ghost, or Apparition of his Soul, in the Article of Death, it seems his Soul was mistaken, and did not know whether it was dismiss'd or no; which is a little strange, I must confess: but of that hereafter.

Sir *Jo*—— *O*—— was a Person of Note, and of well known Credit; his Lady and one of her Sons liv'd here in *London*; and being of a gay Disposition, and given to live high and expensive, it was thought she spent beyond what the Knight could afford, and that he was sensible of it, and uneasie at it: She had a very good House in *London*, and a Country House or Lodgings for the Summer at ——— and kept a great Equipage; the Consequence of things did at last prove, that Sir *J*——'s dislike of it was justly founded: but that's by the by.

It happen'd one Day, the Lady being at her Country Lodgings, a Person well dress'd, appearing very much like a Gentleman, came to her City House, and knocking at the Door, ask'd the Maid if there were any Lodgings to be let there, and if her Lady was at home; the Maid answer'd No, there were no Lodgings to Lett there; and speaking as if it was with some Resentment, *Lodgings!* says she, no, *I think not!* my Lady *does not use to Lett Lodgings.* Well but *Sweet Heart,* says *he,* don't be displeas'd, your Lady has had some thoughts of staying at her Summer Lodgings all the Winter,

and

and ſo would diſpoſe of ſome Apartments here for the Parliament Seaſon; and I am directed by her ſelf to look upon the Rooms, and give my Anſwer; let me but juſt ſee them, Child, I ſhall do you no harm: ſo he ſtep'd in, and as it were puſh'd by her, going into the firſt Parlour, and ſat down in an eaſy Chair, his Servant ſtaying at the Door; and as the Maid did not apprehend any Miſchief, ſhe went in after him; for he did not look like one that came with an ill Deſign, or to rob the Houſe; but look'd like a Gentleman that could have nothing of ſuch a kind in his View; ſo I ſay ſhe went in after him.

When ſhe came in he roſe up, and looking about the Room, he found fault with every thing, the Furniture, and the manner of it, nothing pleas'd him; not as if not good enough for him, but that all was too good, and too rich, far above her Quality that own'd it; That the Lady did not know what ſhe did, that it was an Expence ſhe could not carry on, and her Eſtate would not ſupport it; but that ſuch a way of living would bring all the Family to Ruin and Beggary, *and the like.*

By and by ſhe carried him into another Parlour, and there he did juſt the ſame; he told her he admir'd what her Lady meant; that ſhe liv'd in a Figure which Sir *John*'s Eſtate could never maintain, and ſhe would but ruin him, and bring him into Debt, and ſo he would be undone by her Extravagance.

Upon this the Maid begun to take him ſhort a little, and told him, this was all out of the way of what he came about; if the Lodgings were too good for him, that was his Buſineſs indeed, but elſe he had nothing to do with her Lady, and how ſhe pleas'd to furniſh her Houſe: That her Maſter was a Gentleman of a great Eſtate, and had large Plantations

tations in *Jamaica*; that he constantly supply'd her Lady with Money, sufficient for her Support, and for all her Expences; and she wonder'd he should trouble himself with that, which she was sure was none of his Business: in short, the Girl huffed him, and ask'd him what it was to him, who was a Stranger, how her Lady liv'd.

However he turns to the Maid, and sitting down again, calmly enter'd into some Discourse with her about her Lady, and her way of Living, and told so many of the Secrets of the Family to her, that she began to use him better, and to perceive that he knew more of the Family than she thought he had, or indeed than she did her self; at last the Wench began to be uneasie, and to question in her Thought, whether it was not her Master himself, come over *Incognito*, and only that he had not yet discover'd himself.

She tried several times to learn who he was, his Quality, his Country, his Name, and how she might send to him; but he put it off, only told her he would go to——where her Lady lodg'd, and wait upon her Lady himself; and so treating the Servant very civily, and thanking her for showing him the House, he went away in Form with his Servant following him, so that he did not vanish as an Apparition at all.

Yet the poor Wench was very uneasie, she began to think it could not be an ordinary Creature, because he gave such strange and particular Accounts of things done in the Family; as where several things were deposited that belong'd to the Family, with several Circumstances belonging to her Mistress, to her little Son, and to his Father in the *West-Indies*; and, in short, said some things, which, as she said, none but the *Devil* could tell of: which, by the way, was talking as ignorant People talk of such things; namely,

namely, that if any thing be ſaid, or done, out of the ordinary Way, and more than is common for Men to talk, or do, they immediatcly ſay it muſt be the *Devil.*

IT muſt be confeſs'd, it ſhews a Difference between the Preſent and the Paſt Ages: In former Times, if a Man did extraordinary Things, he was look'd upon as inſpir'd from Heaven; or if great miraculous Things were wrought, it was ſaid immediately to be from Heaven. *Come ſee a Man that has told me all that ever I did*, ſays the Woman of *Samaria*, John iv. 29. and it follows, *is not this the Chriſt?* ſhe did not ſay preſently this muſt be the *Devil. Never Man ſpake like this Man!* ſay the Meſſengers ſent to apprehend Jeſus Chriſt, and away they came without him, ſtrook with awful Apprehenſions, *John* vii. 49. not concluding preſently that it was the *Devil. No Man could do theſe Miracles that thou doeſt, except God be with him*, John iii. 2. he does not ſay, no Man could do ſuch Miracles as theſe, but it muſt be the *Devil.* On the contrary, his Concluſion is, *We know* by theſe Miracles, *that thou art a Teacher ſent from God.* But now, if any thing be done extraordinary, or ſaid ſurprizingly, it muſt be the *Devil*; as if God had ceas'd to work, and all Extraordinaries were committed to the *Devil.*

THUS the *Pertuis Roſtan*, which is a wonderful Paſſage cut through a Mountain near *Briançon*, on the Frontiers of *Dauphine*, call'd one of the five Wonders of *Dauphine*, is ſaid to be the Work of the *Devil*; only becauſe the People have no Hiſtory recording the Time or Manner of its making, or by who; and becauſe they think it paſt the Power of Men's Hands: and the like of many Places, and Things in *England.* But this is a Digreſſion.

THE Poor Wench I am ſpeaking of was ſurpriz'd very much at this Gentleman, and more after

ter he was gone, than before; for he did not give her time before, to reflect upon the Particulars he mention'd to her, but following one thing with another, he found her enough to do to take in the heads of Things in the gross.

But when he was gone, and she came to reflect, and lay things together, she began to consider, Who must this be? How could he know such and such things? How could he tell whose Picture that was? Where my Mistress had such a Suit of Curtains, and such a Cabinet? Who must he be, to tell me how long my Master has been at *Jamaica*, how much his Estate is there, and how much Money he has sent my Lady over, in so and so long time? This must be the *Devil* in my Master's Cloaths, something must be in it, I'll go to my Lady, and let her know it all; and with this the Maid gets a Woman, that used to be trusted in such Cases, to look after the House, and away she goes to ——— to her Mistress, without so much as staying to dress her.

Indeed I think 'tis a part of the Story, that the Gentleman desir'd she would acquaint her Mistress with it; that such a Person had been there; and gave her some particular Tokens, by which he said her Mistress would understand who he was; and that she should tell her what he said, that her Income would not support the Expences she liv'd at, but that it would bring her to Ruin, and she would be undone; but this Part I do not positively remember; but that he told the Maid it would be so, that I am particular in.

However, the poor Girl, the more she ruminated upon the thing, the more she was frighted, and disorder'd about it; and away she went, as I have said, to give her Lady an Account of it: and she was the more eager to go also, because she understood him, that he intended to wait upon her himself,

ſelf, to talk about the Lodgings; and ſo ſhe would prepare her Lady to receive him, and to conſider what kind of a Man it muſt be, that ſhe might not be frighted at him: But he had been too quick for the Maid.

When ſhe came to ——— ſhe found her Miſtreſs thrown down upon the Bed very ill, and ſo ill, that at firſt they told her ſhe could not ſpeak with her. Don't tell me, *ſays Mary*, (that is the *London* Maid) I muſt ſpeak with her, and will ſpeak with her, for I have extraordinary Buſineſs with her. What extraordinary Buſineſs can you have? ſays the Lady's Woman, taunting at her; if your Buſineſs was from the *Devil*, you can't ſpeak with my Lady juſt now, for ſhe is very ill, and laid down upon the Bed.

From the *Devil! ſays Mary.* I don't know but it may, and I believe it is indeed, and I muſt ſpeak with my Lady immediately.

Nay, *ſays the Woman*, here has been one Meſſenger too many from the *Devil* already, I think; ſure you don't come of his Errand too, do ye?

I don't know whoſe Errand I come of, but I am frighted out of my Wits; let me ſpeak with my Lady preſently, or I ſhall die before I deliver my Meſſage.

Die! *ſays the Woman:* I wiſh my Lady don't die before ſhe can hear it; pr'ythee *Mary*, if it be any thing to fright her, don't tell it her juſt now, for ſhe is almoſt frighted to Death already.

Why, *ſays Mary*, has my Lady ſeen any thing?

Ay, ay: Seen! *ſays the Woman*, ſhe has ſeen and heard too; here has been a Man here, has brought her ſome dreadful Tidings, I don't know what it is.

They talk'd this ſo loud, or were ſo near, that the Lady heard ſomething of it, and immediately ſhe rung a Bell for her Woman.

When

WHEN the Woman went in, Who is that below, *ſays ſhe*, talking ſo earneſtly? is any body come in from *London?*

YES, Madam, *ſays her Woman*, here is *Mary* come to ſpeak with your Ladyſhip.

MARY come, *ſays ſhe*, with a Surprize, what's the Matter! what, has ſhe ſeen any thing too? mercy on me, what's the Matter! what does ſhe ſay?

SHE does not ſay much, Madam, *ſays the Woman*, but ſhe wants mightily to ſpeak with your Ladyſhip, and is in a great Hurry.

WHAT, *ſays the Lady*, is ſhe frighted?

I BELIEVE ſhe is, *ſays the Woman*, but ſhe won't tell any thing but to your ſelf.

O, I ſhall die! *ſays the Lady*; call her up.

PRAY Madam, *ſays her Woman*, don't call her up 'till your Ladyſhip has recover'd your ſelf a little from your other Diſorders; ſhe'll tell you ſome wild Tale or other of her own Imagination, that will raiſe the Vapours, and do you a Miſchief.

O, *ſays the Lady*, let me hear it, let it be what it will; if it be from the *Devil*, it can't be worſe than it is; call her up, I muſt ſpeak with her.

ACCORDINGLY *Mary* came up, and the Woman was order'd to withdraw.

AS ſoon as the Door was ſhut, her Lady burſt out into Tears again, for ſhe had been crying vehemently before. O *Mary*, *ſays ſhe*, I have had a dreadful Viſit this Afternoon, here has been your Maſter.

MY Maſter! Why, Madam, that's impoſſible.

NAY, it has been your Maſter to be ſure, or the *Devil* in his Likeneſs.

IN a word, 'tis certain it was her Husband in Apparition, or an Apparition of her Husband, and he talk'd very warmly and cloſely to her, and told her his Eſtate would not ſupport her expenſive way of Living, and that ſhe would bring her ſelf

to

to Misery and Poverty; and a great deal more to the same Purpose, as he had said to *Mary*.

MARY immediately ask'd her Ladyship, what manner he appear'd in; and by the Description that her Mistress gave, it was exactly the same Figure that came to her, and desired to see the Lodgings; so *Mary* gave her Lady a particular Relation of what happen'd to her also, and of the Message she was charg'd to deliver.

WHAT follow'd upon this Alarm, and how the Lady was reduced, and obliged to sell her fine Furniture and Equipage, and came to very low Circumstances, tho' it was a part of the Story, is not so much to my Purpose in the Relation. But what is remarkable to the Case in hand is, that they alledge, that just at this Juncture Sir *J— O—ne*, the Lady's Husband, died in the *West-Indies:* I suppose by his Death her Supplies were immediately stopped, and that was the Occasion of her being reduced so suddenly.

NOW the Apparition, and its appearing in the Shape or Figure of the Husband, his warning her of her approaching Circumstances, and moving her to abate her expensive way of Living, and the like, all this is agreeable to the Opinion I have already given, that good Spirits may be allowed to assume humane Shape, and the Shape of any particular Person, whether the Person be dead or living; and may appear to us, to caution us in our wrong Measures, to warn us against impending Mischiefs, and to direct us in Difficulties. And how merciful is it to Mankind, that there are such kind Monitors at hand, at any time, for our good!

BUT that this must be just in the Article of Death, just when the Person was dying, and the Soul departing; as if the Soul could stay in its Passage, between Life, and the eternal State, to call at this, or that Place, and deliver a Message:

For

For Example; if it was to be carry'd by the Angels into *Abraham*'s Bosom, you must suppose those Angels would go about with it from *Jamaica* to *London*, to give it leave to speak with his Wife, before its Translation, before those swift Messengers perform'd their Task; nay that he must stop at the *London* House, assume a Shape for that Purpose, talk about the most frivolous things with *Mary* the Servant Maid, and then go with another formal Errand to—to his Wife, all this in his Journey; and having dispatch'd these more weighty Affairs, then go on for Heaven afterwards.

THIS, I say, has to me no Consistency in it, no Coherence, it does not hang together in my Opinion at all, nor can I make any common Sense of it; no, not if I was to come to the old poetick Fictions of *Charon* and his Ferry-Boat; even the old Ferry-Man would not have stept out of his Way, upon any such Business.

WHAT might be done by the Agency of those Spirits, appointed by the Great Lord of all Spirit, to attend for the good of his Creatures, I have not the least Objection against; but that the Soul of the Deceased, or Departed, can come of this Errand it self, that I deny, and must insist upon it, that there is neither Reason or Religion in it, 'tis founded wholly in the Imagination; and tho' the Imagination may not in this Case form the Apparition, yet 'tis evident the Imagination only appropriates it to the Person, that is, to the Soul of the Person, who has really no Share in the Operation.

UPON this Foundation likewise stands the old Heathen Notion, taken from the Case of *Achilles* and his Friend *Patroclus*, that the Soul of the Deceased cannot be at Rest, 'till he has come and given Notice of such and such things; that Justice be done to such and such injur'd Persons; and Money, so and so appropriated, be regularly disposed, and the Will

Will of the Deceaſed punctually performed: Theſe I take not to be imaginary but fictitious, and made or ſupplyed out of the Invention of the Relator, in order to diſh up the Story.

And this makes the Story of the Duke of *Buckingham*'s Father, of which mention has been made already, be liable to ſo many Exceptions: That his Father could not reſt, or his Soul could not be at reſt, becauſe of the wicked Life his Son *George* liv'd at Court; That part muſt certainly be added by ſome of the very very many Relators, or who have call'd themſelves Relators of that Story; and my Lord *Clarendon*, who ſeems to have been the moſt exact and judicious in the putting the whole Story together, has none of that Paſſage in his Account of it, as we ſhall ſee preſently.

Upon what Religious Foundation can we ſuggeſt, that the Sins of the Children ſhould diſquiet the Fathers in their Graves, or that the Souls departed can receive any Impreſſion from the Behaviour of thoſe in Life, ſubſequent to any Action thoſe Souls departed have been concern'd in?

That they may be affected in a Future State with the Wickedneſs and Offences committed in their paſt Life, that I will not doubt; tho' even not that in ſuch a manner, as to ſend them back hither upon any Errand about it; for all is irretrievable; as there is no Repentance, ſo no Reparation, there is neither *Work nor Invention in the Grave*, whither we are all going. The Soul may be in a State of Self-Reflection and Reproach; but not in a State of Reaction, no recovering for our ſelves, nor concern for others; 'tis all out of the Queſtion, and all the Notices from the other ſide of the Curtain come from other Hands, whoſe Name ſoever they may ſpeak in, or whoſe Shape ſoever they may aſſume.

I AM forc'd, how reluctant ſoever, to talk Scripture to my Readers, upon this nice part of the Subject; whether they will lay any weight upon it or no, be that to themſelves.

I INSIST upon it, that the Souls of the dead can make no Viſits hither when once they are removed; that when they are unembodied, diſrob'd of Fleſh and Blood, they have no more concern with or about us; ſo as either to diſturb their Reſt or ours; and this is plain to me, not only from the Nature of the thing, from Reaſon and Obſervation; but from the Scripture. *Eccl.* ix. 5. *For the living know that they ſhall die: but the dead know not any thing, neither have they any more a Reward, for the memory of them is forgotten.* This latter part relates to their having any Reward or Concern in things here of this Life, no more Reward or Benefit or Share of things here: But look into the next words, ver. 6. *Alſo their love, and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any thing that is done under the Sun.*

WHAT can be plainer than this, if Scripture be of any moment among us? if not, I can ſay nothing to that. But I ſay, what can be plainer, and what do thoſe People mean who tell us a Ghoſt or Spirit appear'd, and ſaid it could not be at Reſt 'till it had come to do ſo and ſo, 'till it had diſcover'd ſuch and ſuch things, and 'till it had ſeen it well perform'd?

IF my Vote in this Caſe may be of any Value, or I may offer any thing by way of Direction to weaker Heads; let them make this one thing a Character or Mark to know ſuch things by, or to judge of them, *viz.* That when they meet with any Story told in ſuch a manner, they ſhould conclude it a fiction, a cheat; that it is only a Story made by the Invention of Story-Makers, a Deluſion,

ſion, and that no Spirit or Apparition really coming upon any Meſſage from the Inviſible World, ever talks after that manner; or that if they do 'tis a Cheat of the *Devil* to carry on ſome Deluſion, and to make ſome Lye appear plauſible; for that there can be no reality in it, that's aſſerted as above, *The dead know not any thing*, not any thing *HERE*; but their *Love*, and their *Hatred*, and their *Envy is periſhed.*

We have another Story to offer in this caſe, which has been mention'd, as if it were the Act and Deed of the Perſon departed; and in whoſe Name it was ſaid to be done, and who, as we may ſay, was perſonated in it. I ſhall relate the Story impartially as I receiv'd it, and let all the Advantage that can be taken of it be made, I believe it will not amount to any rational Concluſion, in Favour of this Notion, that the Soul of the Perſon deceaſed is any way concern'd in it, or in any part of it.

This is the famous Story of the Apparition of one *James Haddock* in *Ireland*, which is publiſh'd many ſeveral ways, and that by ſeveral Authors; and ſome of them intimating that it was really the departed Soul of *James Haddock*, who could not be at Reſt, as ſome of the Writers of the Story would inſinuate, becauſe his little Son by his Wife *Eleanor Welch* was wrong'd in a Leaſe left by him to the Child; but kept from him by her ſecond Husband.

The abridg'd Story is this. In the Year 1662, an Apparition meets one *Francis Taverner* on the Highway; the Man having Courage to ſpeak to it, asks it what he is? and the Apparition tells him he is *James Haddock*, and gives him ſeveral Tokens to remember him by, which *Taverner* alſo calling to mind owns them; and then boldly demands of the Apparition what buſineſs he had with him;

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the Apparition did not tell his Business that Night; but would have had *Taverner* rode back his way with him, and he would tell him his Business, which *Taverner* refus'd, as well he might; and that part indeed seems the only improbable part of the Story.

HOWEVER the next Night the Apparition comes to him again, and then tells him the Business, which was to desire him to go to his Wife, whose Maiden Name was *Eleanor Welsh*; but was then marry'd again to one *Davis*, which *Davis* with-held the Lease from the Orphan, *Haddock*'s Son, and tell her she should cause Justice to be done to the Child.

TAVERNER neglected to perform this Errand, and was so continually follow'd by the Apparition, that it was exceeding terrible to him; and at last it threaten'd to tear him in Peices, if he did not go of his Errand.

UPON this he goes and delivers the Message to the Woman, who it seems took but small Notice of it; and then the Apparition came again, and told him he must go to his Executor, and do the same Errand; which he was it seems afraid to do, for fear of *Davis*; but the Apparition threaten'd *Davis* if he should attempt to do him (*Taverner*) any Injury.

N. B. *Here I am to Note, that this Story made so much Noise in the Country, and the Particulars appear'd to be so faithfully related by* Taverner, *that abundance of Persons of Note came to him to have the Relation from his own Mouth; and among the rest the Lord Bishop of* Down *and* Connor, *who I name in Reverence, not to his Dignity only, or so much, as in Reverence of his known Piety and Seriousness in Religion: Being the fam'd Doctor* Jeremy Taylor, *Author of a known Book call'd* Rules of Holy Living and Dying.

THIS

THIS Reverend Father ſent for the ſaid *Francis Taverner*, to examine him about *this ſtrange ſcene of Providence*, ſo the Biſhop call'd it; and he did examine him ſtrictly about it, and the Account ſays, his Lordſhip was fully ſatisfied, that the Apparition was true and real; that is to ſay, that it was true that there was really ſuch an Apparition.

NOW all this is within the Bounds of what I have laid down, *viz.* That there are really Apparitions, and theſe Apparitions do perſonate ſuch and ſuch Bodies or Shapes, whoſe Names they take upon them, and whoſe Perſons they repreſent.

BUT for the reſt, I think all the Notions that the People then entertain'd of it, and even the Biſhop among the reſt, muſt be very erroneous and miſtaken. For,

1. THE Biſhop entertain'd the Story, as if this Apparition was really the Soul of the departed *James Haddock*, as appear'd by a ſecond Examination of *Taverner* by his Lordſhip; for the Lady *Conway*, and other Perſons of Quality, hearing the Biſhop had ſent for *Taverner* to examine him, went all away to be preſent at the Examination: And the Biſhop being gone to a Town call'd *Hillsbro'* three Miles off, the Company went all thither, and *Taverner* was ſent for to them, and there examin'd of all the Particulars again, and anſwer'd again to the Satisfaction of all the Company.

BUT here (and for this reaſon I relate this part) his Lordſhip, after asking many more Queſtions, concluded by adviſing *Taverner* to ask the Apparition when it came again, Whence are you, are you a good or an evil Spirit? by which is ſuppos'd his Lordſhip underſtood, Are you in a good or bad State; for his next Queſtion was, Where is your Abode? what Station do you hold? how are you regimented in the other World? and what is the Reaſon that you appear for the Relief of your Son

in so small a Matter, when so many Widows and Orphans are oppress'd in the World, being defrauded of greater Matters, and none from thence of their Relations appear to right them?

And the very same Night *Taverner* meeting the Apparition again, who, it seems, was fully satisfy'd with what he had done in delivering the Message to the Executor; at this Appearing *Taverner* ask'd him the Questions above, but it gave him no Answer; and indeed it could not be expected that Curiosity should be answered.

For, as I said above, it is evident by the Questions, the Bishop, in all these Examinations, fell in with the vulgar Error of the Time about such Apparitions, namely, that it was the Soul of *James Haddock*; and well indeed might he ask how he came to Appear, when others in Cases of greater Moment did not.

But he should have ask'd, How is it possible you that are dead should be acquainted with these Circumstances, when the Word of God says expressly the Dead know not any thing, and that all their Love and Hatred is perished? Had he ask'd him, that, perhaps he might have told him that he was not the Soul of *James Haddock*, but a good Spirit sent from the invisible World by the especial direction of Heaven, to right a poor, ruin'd, oppress'd Orphan, abandon'd to Injury by its own unnatural Mother. But to talk of the Soul of *James Haddock*, and what Station it held in the other World, the Apparition might well go away, and give no Answer to it.

Nor in any of this Discourse did the Apparition pretend it was not at Rest, or could not be at Rest 'till Justice was done to the Child, or 'till the Message was deliver'd: the Apparition was too just to itself to say so: and on the other Hand, 'tis to me one of the most convincing Proofs, that

it

it was really an Apparition or Appearance of a Spirit.

Now, as in other Caſes, what Spirit it was may be worth taking Notice of; here is not the leaſt room to ſuggeſt that it was the *Devil*, or an evil Spirit; and therefore the Biſhop was wrong in that too, to ask if it was a good or evil Spirit; for how ſhould his Wiſdom judge, who was himſelf a good Man, that an evil Spirit ſhould come of a good Errand, to right an injur'd Orphan, an oppreſs'd Fatherleſs Child? the *Devil*, or any evil Spirit, could hardly be ſuppos'd to move about ſuch Buſineſs.

It is to be obſerv'd here, and ſhould have been added to the Story, that the ſaid *Davis* and his Wife, tho' it ſeems much againſt his Will, did give up the Leaſe to the Child, the Son of that *James Haddock*; with this diſmal Circumſtance, attending it, *viz.* That about five Years after, and when the Biſhop was dead, one *Coſtlet*, who was the Child's Truſtee, threatned to take away the Leaſe again, rail'd at *Taverner*, and made terrible Imprecations upon himſelf if he knew of the Leaſe, and threatned to go to Law with the Orphan. But one Night being drunk at the Town of *Hill-Hall*, near *Lisburne* in *Ireland*, where all this Scene was laid, going home he fell from his Horſe and never ſpoke more, and ſo the Child enjoy'd the Eſtate peaceably ever after.

In a Word, the little injur'd Orphan ſeem'd to be the Care of Heaven in a particular manner; and the good Angel which appear'd in its behalf without doubt executed God's Juſtice upon the wicked drunken Oppreſſor, the Truſtee; and as he imprecated Vengeance on himſelf, ſo that ſame Spirit might be Commiſſion'd to ſee it fall upon him.

AND here it moſt naturally occurs to obſerve that the departed Souls of Men and Women dead and buried, cannot be ſuppos'd to have any Commiſſion to execute particular Vengeance on any in this World; the Suppoſition of this would bring a confus'd medly of Notions upon us, ſuch as would be inconſiſtent not with Religion only, but even with common Senſe; and which need not take up any of our Pains to confute them.

NOTHING has more fill'd the idle Heads of the old Women of theſe latter Ages than the Stories of Ghoſts and Apparitions coming to People, to tell them where Money was hidden, and how to find it; and 'tis wonderful to me that ſuch Tales ſhould make ſuch Impreſſions, and that ſometimes among wiſe and judicious People too, as we find they have done. How many old Houſes have been almoſt pull'd down, and Pitts fruitleſly dug in the Earth, at the ridiculous Motion of pretended Apparitions? of which I ſhall ſpeak more in its Place.

I HAVE hitherto ſtudiouſly avoided giving you any Accounts, however extraordinary, that have been already made publick; but this one, which relates to the Aſſaſſination of the great Duke of *Buckingham*, (whether famous or infamous I know not which to determine him) in the time of the late King *Charles* I, I cannot omit, becauſe the various manner of its being related ſo eminently touches the Caſe in Hand.

THAT the Duke of *Buckingham* was ſtabb'd by one Lieutenant *Felton* at *Portſmouth*, as he was going upon an Expedition for the Relief of *Rochelle*, Hiſtory is ſo full of it, and all that know any thing of our *Engliſh* Annals are ſo well acquainted with the Story of it, that I need ſay nothing to introduce that Part: Mr. *Aubrey* takes upon him to relate the Story of an Apparition upon this Occaſion in the following manner: To

" To one Mr. *Towes* who had been School-fel-
" low with Sir *George Villers*, the Father of the
" firſt Duke of *Buckingham*, and was his Friend
" and Neighbour, as he lay in his Bed awake (and
" it was Day-light) came into his Chamber the
" Phantome of his dear Friend Sir *George Villers*.
" Said Mr. *Towes* to him, Why, you are dead!
" what makes you here? Said the Knight, I am
" dead, but cannot reſt in Peace for the Wicked-
" neſs and Abomination of my Son *George* at Court.
" I do appear to you to tell him of it, and to ad-
" viſe and dehort him from his evil ways. Said
" Mr. *Towes*, The Duke will not believe me, but
" will ſay that I am mad, or doat. Said Sir *George*
" Go to him from me, and tell him by ſuch
" a Token (a Mole) that he had in ſome ſecret
" Place, which none but himſelf knew of. Accord-
" ingly Mr. *Towes* went to the Duke, who *laugh'd*
" *at his Meſſage*. At his return home, the Phantome
" appeared again, and told that the Duke would
" be ſtabb'd (he drew out a Dagger) a quarter of a
" Year after; which accordingly happened.

THIS Part of the Story indeed is calculated like a true Chimney-corner Piece of News; that Sir *George*, who was dead, ſhould ſay he could not reſt in Peace for the Wickedneſs and Abomination of his Son *George* at Court.

PREPOSTEROUS! What State muſt old Sir *George* be in? If in a State of Miſery, what does he mean by *reſting in Peace?* if in a State of Bleſſedneſs, what could his Son do to impeach his Reſt? and if we ſhall give any weight to what the Scripture ſays in that Caſe, he knew nothing of him, let his own State or his Son's *Abominations* (as he calls them) be what they would. See *Job* xiv. 19, 20, 21. *The waters wear the Stones: thou waſheſt away the things which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man. Thou prevaileſt for ever againſt him,*

him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away. His ſons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

'Tis plain here that the Hope (that is the Knowledge and Wiſdom) of Man as to this World, is deſtroyed and waſh'd away in Death; his Sons may riſe or fall, be great or little, high or low, good or evil, 'tis all one to him, he knows nothing of it. How then could Sir *George Villers* ſay, ſeveral Years after he was dead too, that he could not reſt in Peace? What! had he been at Reſt and in Peace, and was he diſquieted again by his Son *George*'s Wickedneſs? that does not hang together at all. The old Knight had been dead ſeveral Years before his Son *George* came to riſe at Court; when he did riſe, he was not immediately ſo abominably wicked as he was afterward: Where then was the Soul of Sir *George* the Father, all the while? his Reſt could not be diſturb'd 'till the Circumſtances that diſturb'd it happen'd.

But my Lord *Clarendon* tells this ſame Story, with much more Probability of Truth; for firſt he leaves out the Abſurdity, which indeed his Lordſhip was too wiſe a Man to impoſe upon the World with the Sanction of his Authority, nor was there Senſe enough in it to give it Credit.

In the next Place he does not make the Perſon to whom Sir *George Villers* appear'd, be an Equal, and an Intimate Friend, but one that had liv'd in the ſame Town where Sir *George* had liv'd, and had not ſeen him for many Years, but recollected him from the Cloaths he had ſeen him wear; whereas the Story above makes them dear Friends, which if it had been ſo, it was not likely he ſhould refuſe to hear the Meſſage, and yet he ſcruples it very much.

BUT there are more discording Circumstances in the Story. Let us take the Lord *Clarendon*'s Relation, which is done with an appparent Regard to Truth, and is as follows:

The Account of the Apparition of Sir George Villers, *relating to the Murther of the Duke of* Buckingham *his Son, as taken from the Lord* Clarendon's *History,* Vol. I. Fo. 34, 35. *as follows:*

" THERE were many Stories scatter'd abroad at " that time of several Prophecies and Predictions " of the Duke's untimely and violent Death; " amongst the rest, there was one which was up- " on a better Foundation of Credit than usually " such Discourses are founded upon.

" THERE was an Officer in the King's Ward- " robe in *Windsor-Castle*, of a good Reputation " for Honesty and Discretion, and then about the " Age of fifty Years or more.

" THIS Man had in his Youth been bred in a " School in the Parish where Sir *George Villers*, " the Father of the Duke, liv'd, and had been " much cherish'd and obliged in that Season of " his Age by the said Sir *George*, whom after- " wards he never saw.

" ABOUT six Months before the miserable End " of the Duke of *Buckingham*, about Midnight, " this Man being in his Bed at *Windsor*, where his " Office was, and in very good Health, there ap- " peared to him on the side of his Bed, a Man " of a very venerable Aspect, who drew the Cur- " tains of his Bed, and fixing his Eyes upon him, " ask'd him if he knew him.

" THE poor Man, half dead with Fear and Ap- " prehension, being ask'd the second time, whether

" he

" he remembred him, and having in that time " called to his Memory the Presence of Sir *George* " *Villers*, and the very Cloaths he used to wear, " in which at that time he seem'd to be habited, " he answer'd him, That he thought him to be " that Person; he reply'd, He was in the right, " that he was the same, and that he expected a " Service from him, which was, That he should " go from him to his Son the Duke of *Buck-* " *ingham*, and tell him, if he did not somewhat to " ingratiate himself to the People, or at least to " abate the extreme Malice which they had against " him, he would be suffer'd to live but a short " time.

" After this Discourse he disappear'd, and the " poor Man (if he had been at all waking) slept " very well 'till Morning, when he believed all " this to be a Dream, and consider'd it no other- " wise.

" The next Night, or shortly after, the same " Person appear'd to him again, in the same Place, " and about the same time of the Night, with " an Aspect a little more severe than before, and " asked him, Whether he had done as he had re- " quired of him; and perceiving he had not, gave " him very severe Reprehensions, told him he ex- " pected more Compliance from him, and that if " he did not perform his Commands, he should en- " joy no Peace of Mind; but should always be " pursu'd by him: Upon which, he promised him " to obey. But the next Morning, waking out of " a good Sleep, tho' he was exceedingly perplex'd " with the lively Representation of all Particulars " to his Memory, he was willing still to persuade " himself that he had only dream'd, and consi- " der'd that he was a Person at such a distance " from the Duke, that he knew not how to find " out any Admission to his Presence, much less

" had

" had any Hope to be believed in what he ſhould " ſay; ſo with great Trouble and Unquietneſs he " ſpent ſome time in thinking what he ſhould do; " and in the end reſolved to do nothing in the " matter.

" THE ſame Perſon appeared to him the third " Time with a terrible Countenance, and bitterly " reproaching him for not performing what he had " promiſed to do. The poor Man had, by this time, " recover'd the Courage to tell him, that in Truth " he had deferred the Execution of his Commands, " upon conſidering how difficult a thing it would " be for him to get any Acceſs to the Duke, ha- " ving Acquaintance with no Perſon about him; " and if he ſhould obtain Admiſſion to him, he " ſhould never be able to perſuade him that he " was ſent in ſuch a manner; that he ſhould at " leaſt be thought to be mad, or to be ſet on " and employ'd by his own, or the Malice of other " Men to abuſe the Duke; and ſo he ſhould be ſure " to be undone.

" THE Perſon reply'd, as he had done before, " that he ſhould never find Reſt 'till he ſhould " perform what he required, and therefore he were " better to diſpatch it; that the Acceſs to his Son " was known to be very eaſie, and that few Men " waited long for him; and for the gaining him " Credit, he would tell him two or three Parti- " culars, which he charged him never to mention " to any Perſon living but to the Duke himſelf; " and he ſhould no ſooner hear them but he ſhould " believe all the reſt he ſhould ſay; and ſo repeat- " ing his Threats, he left him.

" IN the Morning the poor Man, more confirm'd " by the laſt Appearance, made his Journey to " *London*, where the Court then was; he was ve- " ry well known to Sir *Ralph Freeman*, one of the " Maſters of Requeſts, who had married a Lady

" that

" that was nearly ally'd to the Duke, and was him-
" ſelf well received by him: To him this Man
" went, and tho' he did not acquaint him with
" all the Particulars, he ſaid enough to let him
" know there was ſomething extraordinary in it;
" and the Knowledge he had of the Sobriety and
" Diſcretion of the Man, made the more Impreſſion
" on him: He deſired that by his means he might
" be brought to the Duke in ſuch a Place and in
" ſuch a Manner as ſhould be thought fit, affirm-
" ing that he had much to ſay to him, and of
" ſuch a Nature as would require much Privacy,
" and ſome Time and Patience in the hearing.

" SIR *Ralph* promis'd he would ſpeak firſt with
" the Duke of him, and then he ſhould under-
" ſtand his Pleaſure; and accordingly, the firſt Op-
" portunity he did inform him of the Reputation
" and Honeſty of the Man, and then what he de-
" ſired, and of all he knew of the matter.

" THE Duke, according to his uſual Openneſs
" and Condeſcenſion, told him, that he was the
" next Day early to hunt with the King; that
" his Horſes ſhould attend him at *Lambeth* Bridge,
" where he ſhould land by five of the Clock in the
" Morning; and if the Man attended him there at
" that Hour, he would walk and ſpeak with him
" as long as ſhould be neceſſary.

" SIR *Ralph* carried the Man with him the
" next Morning, and preſented him to the Duke
" at his Landing, who receiv'd him courteouſly,
" and walk'd aſide in Conference near an Hour;
" none but his own Servants being at that Hour
" in that Place; and they and Sir *Ralph* at ſuch a
" Diſtance, that they could not hear a Word, tho'
" the Duke ſometimes ſpoke loud, and with great
" Commotion, which Sir *Ralph* the more eaſily
" obſerv'd and perceived, becauſe he kept his Eyes
" always fix'd upon the Duke, having procur'd the

" Con-

" Conference upon ſomewhat he knew there was " of extraordinary.

" The Man told him, in his Return over the " Water, that when he mention'd thoſe Particulars " which were to gain him Credit, (the Subſtance " whereof he ſaid he durſt not impart unto him) " the Duke's Colour chang'd, and he *ſwore* he " could come at that Knowledge only by the *De-* " *vil*, for that thoſe Particulars were only known " to himſelf and to one Perſon more, who he " was ſure would never ſpeak of it.

" THE Duke purſu'd his Purpoſe of Hunting, " but was obſerved to ride all the Morning with " great Penſiveneſs and in deep Thoughts, without " any Delight in the Exerciſe he was upon; and " before the Morning was ſpent, left the Field, and " alighted at his Mother's Lodgings in *Whitehall*, " with whom he was ſhut up for the Space of two " or three Hours; the Noiſe of their Diſcourſe " frequently reaching the Ears of thoſe who at- " tended in the next Rooms. And when the Duke " left her, his Countenance appear'd full of Trouble, " with a Mixture of Anger; a Countenance that " was never before obſerved in him in any Con- " verſation with her, towards whom he had a pro- " found Reverence; and the *Counteſs* her ſelf (for " though ſhe was married to a private Gentleman, " Sir *Thomas Compton*, ſhe had been created *Coun-* " *teſs* of *Buckingham* ſhortly after her Son had firſt " aſſumed that Title) was at the Duke's leaving " her found over-whelm'd in Tears, and in the " higheſt Agony imaginable.

" WHATEVER there was of all this, it is no- " torious Truth, that when the News of the " Duke's Murther (which happen'd within a few " Months after) was brought to his Mother, ſhe " ſeem'd not in the leaſt degree ſurprized, but re- " ceived it as if ſhe had foreſeen it; nor did after-

" wards

" wards expreſs ſuch a degree of Sorrow as was " expected from ſuch a Mother for the Loſs of " ſuch a Son.

BESIDES the above-named claſhing Circumſtances in the differing Relation of this Story, there are one or two that are very material, as will appear by the following Remarks.

1. *AUBREY* ſays Mr. *Towes*, as he calls him, went to the Duke, and told him the Token; notwithſtanding which, the Duke laugh'd at his Meſſage: whereas my Lord *Clarendon* tells juſt the contrary, that the Duke gave him an open, tho' a very particular Audience; all his Attendance keeping at a diſtance, and that he held him in that earneſt Diſcourſe for an Hour.

2. *AUBREY* ſays, the Token Sir *George* gave to enforce or engage his Son's Attention, was, that he (the Duke) had a Mole in ſuch a private Part of his Body; but my Lord ſays, the Token given was of ſuch a Nature as the Duke ſwore none but the *Devil* and one Perſon in the World could know, and that he was ſure that one Perſon would not ſpeak of it; and that the Duke was extremely diſturbed when he heard of it.

N.B. *FAME, tho' with ſome Privacy, ſays, that the ſecret Token was an inceſtuous Breach of Modeſty between the Duke and a certain Lady too nearly related to him, which it ſurprized the Duke to hear of; and that as he thought he had good Reaſon to be ſure the Lady would not tell it of her ſelf, ſo he thought none but the Devil could tell it beſides her; and this aſtoniſhed him, ſo that he was very far from receiving the Man ſlightly, or laughing at his Meſſage.*

WHAT this Apparition then was, and from whom, or from whence, remains to be decided. That the thing was real, is too well atteſted; it comes loaded

loaded with so many concurring Circumstances, and told in the hearing of so many Witnesses of good Fame and Credit, that there is no Room to question the Fact; and as to the various Ways of relating it, the Truth of the whole is not abated by it at all: only as is natural to things of this Nature which pass thro' so many Hands, every one expressing themselves their own way, tho' meaning the same thing; they often vary at last in the very Substance, by only varying at first in the Circumstances.

THE Truth of the Matter is at last, that the Apparition foretold his Ruin, and it soon follow'd. Now that this Apparition could not be the *Devil*, is evident from the Reasons laid down before in the like Cases. How can we suppose the *Devil* would be offended with the wicked Life and abominable Practices of the Duke of *Buckingham* at Court? His incestuous Lewdness, and whatever other scandalous Practices he allowed himself in, the *Devil* might, perhaps, encourage and prompt him to, but he would never send a Messenger to him to warn him against them, and to alarm him with Apprehensions of Danger attending him if he did not reform. This is none of the *Devil*'s Business, 'tis quite foreign to him, 'twould be the weakest thing in the World to suggest it of him.

AGAIN, if it were any thing immediately from Heaven, it would have been effectual to have awaken'd and reform'd him: But as it might be a kind Messenger from another part of the invisible World, where his approaching Fate was known, and who having given him this Notice, left his Reformation in his own Power, and laid the Necessity of it before the Eyes of his Reason, as well as of his Conscience, and that after this his Fall was of himself; this makes it all rational, and easie to be understood, and is agreeable to the ordinary Custom of Providence

in like Cases, of which many Examples might be given in the World.

NOR is it strange, that the Apparition should personate the old deceased Father of the Duke, and assume his Shape, to add as it were a Solemnity to the Message, and give it a greater Influence upon the Mind of the Duke; and the same Messenger might have assumed any other Shape or Person if it had thought fit, whether living or dead.

BUT if the Shape assumed was the most likely to give Weight to the Errand it was to be sent about, we are not to wonder at all that a Spirit employ'd, or employing it self on an Errand of such Importance, should be able to single out such Appearances, or such Shapes and Persons to appear in the Figure of, as were apteſt to enforce the Message. The well-chusing the Person is to me a Testimony for, not against the Goodness, the Judgment and Capacity of the personating Spirit, and would with just reasoning confirm to us the validity of the Message, and of the Messenger also.

AND yet 'tis very reasonable to believe, that Sir *George Villers*, thus seeming to appear, and whose Surface or Out-side is put on like a Masquerade Habit upon this Occasion, knew nothing of it, and had no manner of concern in it. Nothing is more wonderful in any part of the Story to me, than that Men of Sense and Learning, as some such have been, could be prevailed upon, or rather could prevail upon themselves, to publish to the World such incongruous, such irrational things as these; that a Man dead, perhaps twenty Years before, I think it's so much at least; should appear, and say, he could not rest in Peace for such and such things. And in another of the same Author's Stories, an Apparition is brought in appearing to Dr. *Turberville*'s Sister, being a Lady who was dead, and had left some Children to her Husband, which Children were injur'd

by a ſecond Wife, contrary to the Settlement of the firſt Wife's Marriage; and this Settlement of the firſt Marriage was it ſeems hid behind the Wainſcot, in ſuch and ſuch a Place, which no body knew of but the Children's Mother, that is to ſay the firſt Wife. This Lady appeared to diſcover where this Writing lay, and tells the Perſon to whom ſhe diſcover'd it, that 'till ſhe had made this Diſcovery, ſhe had wander'd in the Air, but that now ſhe was going to God.

STRANGE! that Mr. *Glanvil*, *Aubrey*, and others, could publiſh ſuch a Story as this, without ſome juſt Enquiries to reconcile it to common Senſe, as well as to Religion; as particularly how long this Lady had been Dead; for it ſeems to have been ſome Years, the Husband being married again, and the Children being in danger of being wrong'd by the Children of the ſecond Venter? Now, did the Soul of the firſt Lady wander all that while in the Air, to ſee whether there ſhould be any occaſion for her, to vindicate her Children's Right, or no? did ſhe ſtay from going to God all that while, only for diſcovering a conceal'd Deed, that her Children might not be wrong'd? how ſhall we make ſuch a thing out to be rational? what Notions of Religion or of a future State will ſupport it?

WHY did ſhe not immediately diſcover where the Deed, or Marriage Settlement lay, and put it into the Hands of ſome honeſt People, in Truſt for her Children? and then ſhe had not need to have wander'd in the Air 'till it had been done.

THEY muſt have very low-priz'd Thoughts of Heaven, and of going to God, after the departing or ſeparating of the Soul from the Body in Life, who think the Paſſage can be interrupted by any of the Affairs of this Life left unfiniſh'd. If even our Repentance unfiniſh'd, our Peace with God unfi-

niſh'd, can never be retreiv'd, if Time is not to be recalled; but that *as the Tree falls, ſo it ſhall lie:* Shall we pretend the Soul ſhall be ſtopped and interrupted in its Paſſage, to retrieve the Injuſtice and Violence done to the Orphans, or Relicts of the Family? ſhall the Soul be brought back to find out old hidden Parchments, or as it is pretended in other like Stories, to dig up old long-buried Money, and the like?

No, no; thoſe things ſhould be done in time: like Repentance, they ſhould not be left to that Hazard; for we may depend, there is no Work, or Device, or Invention in the Grave, whither we are all going.

That there are inviſibe Agents, which in Purſuance of the Government of Providence in the World, may be made Inſtruments, to act in ſuch Caſes as theſe; to diſcover Writings which being conceal'd may ruin Families, rob and plunder Orphans, and diſtreſs the right Heirs of Eſtates, and in many like Caſes, this need not be deny'd, and is indeed not to be diſputed; and 'tis a glorious Teſtimony to the Juſtice of Providence, that in ſuch Caſes he does not abandon the Widows and the Orphans, who for want of loſt or conceal'd Deeds, are ſometimes in Danger of being undone, by Violence and Rapine. But all this is eaſier to be underſtood to be done without Interruption of the ordinary Courſe of Things, without obſtructing the Soul's Paſſage into its determined ſtate of Happineſs or Miſery; which it muſt be the weakeſt, and indeed the wickedeſt thing in the World, to think can be diverted by theſe Trifles; and whoſe direct Progreſſion is plainly ſtated in the Scripture in theſe Words: *It is appointed unto all Men once to die, and after Death to Judgment*; or immediately after Death to Judgment, at leaſt ſo as nothing to prevent or intervene; *Heb.* ix. 27. *It is appointed*, and ſurely

theſe

theſe things can never break in upon that ſolemn Appointment:

BESIDES, 'tis an evident Impeachment of the Power and Juſtice, as well as the Wiſdom of Providence, in his Diſpoſition of things, as if he could not find out Ways to do right to injur'd Orphans, or to detect the Injuſtice and Oppreſſion of violent and unreaſonable Men, but the Soul of the departed Mother muſt be kept out of Heaven to do it her ſelf. Horrid Abſurdity! and inconſiſtent with all the Notions that true Religion has inſpir'd us with, relating to a Future State, and to the Gulph that is fix'd betwen this and that.

THE Soul can no more be kept out from, or delay'd its Entrance into Heaven, if its Portion be appointed for Happineſs, by any Concern for the Affairs of this World, than it can be diſquieted after it is entered thoſe Realms of Peace, and diſturbed or brought back from thence upon any Account whatſoever.

THE very thoughts of it are ſo mean, ſo low-rated and baſe, that 'tis unworthy of our Reaſon, but eſpecially of our Chriſtian reaſoning Powers, to entertain them. I take this Abſurdity indeed to be much of the Cauſe of that juſt Ridicule, which the wiſer Part of Mankind have put upon moſt of the Stories which are told among us about Witchcraft and Apparitions; for that they are told with ſuch evident Inconſiſtences, that they cannot go down with rational People: Who can believe what cannot be true? who can make a ſerious thing of a piece of ridiculous Nonſenſe? That a Soul diſmiſs'd from Life, and going directly into Heaven, ſhall be call'd back by the Cry of the Children after her, with a *hold! ſtay* Mother! *come back*, and come and *tell us where the Writings are for your Joynture*, or *we ſhall be undone?* and the poor Mother, Uncas'd, Unembodied, muſt come back,

dismiss the Angels that were carrying her into *Abraham*'s Bosom, and bid them come for her another time; and here she must hover about we know not how many Years, to do Right to these Children. Sure the same Power that could thus interrupt her Passage into Heaven, might have prevented her separating from the Body, and she might with as much ease, and less injustice to her self, have been kept out of the Grave, as kept out of Heaven.

But I am sick of the very Repetition; the Delusion is so gross, I say it is not to be wondered that we are shock'd by it in our belief of the thing call'd Apparition in general. The ridiculous Part discredits the real Part, and it being so sufeiting to our Reason to hear the first Part, we throw off our Patience, and will hear nothing at all of it.

It is true we should not do thus; the Reality of the Thing, abstracted from these distracted and enthusiastick Notions, is not lessen'd: 'tis our Business then to reject the foolish Part, which indeed has almost smother'd and buried the rest in its Dust and Rubbish, and let us judge rightly of things as they are. There is no want of Examples, where (Providence permitting) Apparition has made Discoveries of villainous and dishoneſt Actions and Designs; detected Violence and Murther, done Right to injur'd and oppress'd Widows, and Fatherless Children; and this without such a monstrous and inconsistent Addition, as that of bringing back the Soul from its Entrance into Heaven, or disturbing its Rest and Peace in a future State: things too gross to be so much as nam'd among Christians, whose Faith in things Future is too well establish'd to be capable of receiving any Impressions from such Delusions.

I have an Example in Story very particular to this Case; and which my Author assures me of the Truth of, tho' never yet publish'd in Print: The Story is told of the late Reverend Dr. *Scot*, a Man

Pag. 295.

T. V.dr Gucht Sculp

Man whose Learning and Piety was eminent, and whose Judgment was known to be so good, as not to be easily imposed upon.

THE Doctor, as I have the Story related, was sitting alone by the Fire, either in his Study or his Parlour, in *Broadstreet* where he liv'd, and reading a Book, his Door being shut fast and lock'd; he was well assur'd there was no body in the Room but himself, when accidentally raising his Head a little, he was exceedingly surpriz'd to see sitting in an Elbow Chair, at the other side of the Fire-place or Chimney, an Antient grave Gentleman in a black Velvet Gown, a long Whig, and looking with a pleasing Countenance towards him (*the Doctor*) as if just going to speak.

N. B. *Another Person relating this Story, says the Antient Gentleman appear'd standing, and having just opened the Door of the Doctor's Study, he was come in; and saluting the Doctor spoke first to him: but the Difference is but small.*

THE Relations agree in this part, that the Doctor was greatly surpriz'd at the sight of him; and indeed the seeing him as sitting in a Chair was the most likely to be surprizing; because the Doctor knowing the Door to be lock'd, and then seeing a Man sitting in the Chair, he must immediately and at first sight conclude him to be a Spirit, or Apparition, or *Devil*, call it as you will; whereas seeing him come in at the Door, he might at first sight suppose him to be really a Gentleman come to speak with him, and might think he had omitted fastning the Door, as he intended to have done.

BUT be it which of the two it will, the Doctor appear'd in great disorder at the sight, as he acknowledg'd to those to whom he told the Story, and from whom I receiv'd this Account, with very little remove of Hands between.

THE Spectre it ſeems began, for the Doctor had not Courage at firſt, as he ſaid, to ſpeak to it; I ſay the Spectre or Apparition ſpoke firſt, and deſir'd the Doctor not to be frighted, not to be ſurpriz'd, for that he would not do him any hurt; but that he came to him upon a Matter of great Importance to an injur'd Family, which was in great danger of being Ruin'd; and that tho' he (the Doctor) was a Stranger to the Family, yet knowing him to be a Man of Integrity, he had pitch'd upon him to do an act of very great Charity, as well as Juſtice; and that he could depend upon him for a punctual Performance.

THE Doctor was not at firſt compos'd enough to receive the Introduction of the Buſineſs with a due attention; but ſeem'd rather inclin'd to get out of the Room if he could, and once or twice made ſome Attempt to knock for ſome of the Family to come up, at which the Apparition appear'd a little diſpleas'd.

BUT it ſeems he need not; for, as the Doctor ſaid, he had no power to go out of the Room if he had been next the Door, or to knock for Help if any had been at hand.

BUT here the Apparition ſeeing the Doctor ſtill in Confuſion, deſir'd him again to compoſe himſelf, for he would not do him the leaſt Injury, or offer any thing to make him uneaſie; but deſir'd that he would give him leave to deliver the Buſineſs he came about, which when he had heard, perhaps he would ſee leſs cauſe to be ſurpriz'd or apprehenſive than he did now.

BY this time, and by the calm way of Diſcourſe above mention'd, the Doctor recover'd himſelf ſo much, tho' not with any kind of Compoſure, as to ſpeak.

IN the Name of God, *ſays the Doctor*, what art thou?

I DESIRE you would not be frighted, *says the Apparition* to him again; I am a Stranger to you, and if I tell you my Name, you do not know it; but you may do the Buſineſs without enquiring.

THE Doctor continu'd ſtill diſcompos'd and uneaſie, and ſaid nothing for ſome time.

THE Apparition ſpoke again to him not to be ſurpriz'd, and receiv'd only for Anſwer the old ignorant Queſtion,

IN the Name of God, what art thou?

UPON this the Spectre ſeem'd diſpleas'd, as if the Doctor had not treated him with Reſpect; and expoſtulated a little with him, telling him he could have terrify'd him into a Compliance, but that he choſe to come calmly and quietly to him; and uſed ſome other Diſcourſes, ſo civil and obliging, that by this time he began to be a little more Familiar, and at length the Doctor ask'd,

WHAT is it you would have with me?

AT this the Apparition, as if gratify'd with the Queſtion, began his Story thus.

I LIV'D in the County of ———

I do not exactly remember the County he named; but it was in ſome of the Weſtern Counties of England.

where I left a very good Eſtate, which my Grandſon enjoys at this time. But he is ſued for the Poſſeſſion by my two Nephews, the Sons of my younger Brother.

N. B. *Here he gave him his own Name, the Name of his younger Brother, and the Names of his two Nephews; but I am not allow'd to publiſh the Names in this Relation, nor might it be proper for many Reaſons.*

HERE the Doctor interrupted, and ask'd him how long the Grandſon had been in Poſſeſſion of the Eſtate; which he told him was ——— Years, intimating that he had been ſo long dead.

THEN

THEN he went on, and told him, that his Nephews would be too hard for his Grandson in the Suit, and would OUT him of the Mansion-House and Estate; so that he would be in danger of being entirely ruin'd, and his Family be reduc'd.

STILL the Doctor could not see into the Matter, or what he could do to help or remedy the Evil that threaten'd the Family; and therefore ask'd him some Questions: for now they began to be a little better acquainted than at first.

SAYS the Doctor, And what am I able to do in it, if the Law be against him?

WHY, *says the Spectre*, it is not that the Nephews have any Right; but the grand Deed of Settlement, being the Conveyance of the Inheritance, is lost; and for want of that Deed they will not be able to make out their Title to the Estate.

WELL, *says the Doctor*, and still what can I do in the Case?

WHY, *says the Spectre*, if you will go down to my Grandson's House, and take such Persons with you as you can trust, I will give you such Instructions as that you shall find out the Deed or Settlement, which lies concealed in a Place where I put it with my own Hands, and where you shall direct my Grandson to take it out in your Presence.

BUT why then can you not direct your Grandson himself to do this? *says the Doctor.*

ASK me not about that, *says the Apparition*; there are divers Reasons which you may know hereafter. I can depend upon your Honesty in it, in the mean time; and I will so dispose Matters that you shall have your Expences paid you, and be handsomely allow'd for your Trouble.

AFTER this Discourse, and several other Expostulations, (for the Doctor was not easily prevail'd upon to go 'till the Spectre seem'd to look angrily, and

and even to threaten him for refuſing,) he did at laſt Promiſe him to go.

HAVING obtain'd a Promiſe of him, he told him he might let his Grandſon know that he had formerly convers'd with his Grandfather, (but not how lately, or in what Manner,) and ask to ſee the Houſe; and that in ſuch an upper Room or Loft, he ſhould find a great deal of old Lumber, old Coffers, old Cheſts, and ſuch Things as were out of Faſhion now, thrown by, and pil'd up upon one another, to make room for more modiſh Furniture, Cabinets, Cheſts of Drawers, and the like.

THAT in ſuch a particular Corner was ſuch a certain old Cheſt, with an old broken Lock upon it, and a Key in it, which could neither be turn'd in the Lock, or pull'd out of it.

N. B. *Here he gave him a particular Deſcription of the Cheſt, and of the Outſide, the Lock and the Cover, and alſo of the Inſide, and of a private place in it, which no Man could come to, or find out, unleſs the whole Cheſt was pull'd in Pieces.*

IN that Cheſt, *ſays he*, and in that place, lyes the grand Deed, or Charter of the Eſtate, which conveys the Inheritance, and without which the Family will be ruin'd, and turn'd out of Doors.

AFTER this Diſcourſe, and the Doctor promiſing to go down into the Country and diſpatch this important Commiſſion; the Apparition putting on a very pleaſant and ſmiling Aſpect, thank'd him, and diſappear'd.

AFTER ſome Days, and within the time limited by the Propoſal of the Spectre, the Doctor went down accordingly into ——*ſhire*; and finding the Gentleman's Houſe very readily, by the Direction, knock'd at the Door, and ask'd if he was at home; and after being told he was, and the Servants telling their Maſter it was a Clergyman, the

Gentleman

Gentleman came to the Door, and very courteously invited him in.

AFTER the Doctor had been there some time, he observ'd the Gentleman receiv'd him with an unexpected Civility, tho' a Stranger, and without Business: They enter'd into many friendly Discourses, and the Doctor pretended to have heard much of the Family, (as, indeed, he had) and of hi Grandfather; from whom, Sir, *says he*, I perceive the Estate more immediately descends to yourself.

AY, *says the Gentleman*, and shook his Head, my Father died young, and my Grandfather has left Things so confus'd, that for want of one principal Writing, which is not yet come to Hand, I have met with a great deal of trouble from a couple of Cousins, my Grandfather's Brother's Children, who have put me to a great deal of Charge about it. And with that the Doctor seeming a little inquisitive.

BUT I hope you have got over it, Sir? *says he.*

NO truly, *says the Gentleman*, to be so open with you, we shall never get quite over it unless we can find this old Deed; which, however, I hope we shall find, for I intend to make a general Search for it.

I WISH with all my Heart you may find it, Sir, *says the Doctor.*

I DON'T doubt but I shall; I had a strange Dream about it but last Night, *says the Gentleman.*

A DREAM about the Writing! *says the Doctor*, I hope it was that you should find it then?

I DREAM'D, *says the Gentleman*, that a strange Gentleman came to me, that I had never seen in my Life, and help'd me to look it. I don't know but you may be the Man.

I SHOULD be very glad to be the Man, I am sure, *says the Doctor.*

NAY,

NAY, *says the Gentleman*, you may be the Man to help me look it.

AY, Sir, *says the Doctor*, I may help you look it indeed, and I'll do that too with all my Heart; but I wou'd much rather be the Man that ſhould help you find it: Pray when do you intend to make a ſearch?

TO-MORROW, *says the Gentleman*, I had appointed to do it.

BUT, *says the Doctor*, in what manner do you intend to ſearch?

WHY, *says the Gentleman*, 'tis all our Opinions that my Grandfather was ſo very much concern'd to preſerve this Writing, and had ſo much Jealouſy that ſome that were about him would take it from him if they could, that he has hid it in ſome ſecret Place; and I'm reſolv'd I'll pull half the Houſe down but I'll find it, if it be above Ground.

TRULY, *says the Doctor*, he may have hid it ſo, that you muſt pull the Houſe down before you find it, and perhaps not then either. I have known ſuch things utterly loſt, by the very Care taken to preſerve them.

IF it was made of ſomething the Fire wou'd not deſtroy, *says the Gentleman*, I'd burn the Houſe down but I'd find it.

I SUPPOSE you have ſearch'd all the old Gentleman's Cheſts, and Trunks, and Coffers over and over? *says the Doctor.*

AY, *says the Gentleman*, and turn'd them all inſide outward, and there they lie of a heap up in a great Loft, or Garret, with nothing in them; nay, we knock'd three or four of them in Pieces to ſearch for private Drawers, and then I burnt them for Anger, tho' they were fine old Cypreſs Cheſts, that coſt Money enough when they were in Faſhion.

I'M ſorry you burnt them, *says the Doctor.*

NAY,

NAY, *ſays the Gentleman*, I did not burn a ſcrap of them 'till they were all ſplit to Pieces; and it was not poſſible there cou'd be any thing there.

N. B. *This made the Doctor a little eaſy; for he began to be ſurpriz'd when he told him he had ſplit ſome of them out, and burnt them.*

WELL, Sir, *ſays the Doctor*, if I can do you any Service in your Search, I'll come and ſee you again to-morrow, and wait upon your Search with my good Wiſhes.

NAY, *ſays the Gentleman*, I don't deſign to part with you; ſince you are ſo kind to offer me your Help, you ſhall ſtay all Night then, and be at the firſt of it.

THE Doctor had now gain'd his Point ſo far as to make himſelf acquainted and deſirable in the Houſe, and to have a kind of Intimacy; ſo that tho' he made as if he would go, he did not want much Entreaties to make him ſtay; ſo he conſented to lie in the Houſe all Night.

A LITTLE before Evening the Gentleman ask'd him to take a Walk in his Park, but he put it off with a Jeſt; I had rather, Sir, *ſaid he ſmiling*, you'd let me ſee this fine old Manſion Houſe that is to be demoliſh'd to-morrow; methinks I'd fain ſee the Houſe once, before you pull it down.

WITH all my Heart, *ſays the Gentleman.* So he carry'd him immediately up Stairs, ſhew'd him all the beſt Apartments, and all his fine Furniture and Pictures; and coming to the Head of the great Stair-Caſe where they came up, offer'd to go down again.

BUT, Sir, *ſays the Doctor*, ſhall we not go up higher?

THERE's nothing there, *ſays he*, but Garrets and old Lofts full of Rubbiſh, and a Place to go out into the Turret, and the Clock-houſe.

O, LET me ſee it all, now we are a going, *ſays the Doctor.* I love to ſee the old lofty Towers and Turrets, the Magnificence of our Anceſtors, tho' they are out of Faſhion now; Pray let us ſee all, now we are going.

WHY, it will tire you, *ſays the Gentleman.*

NO, no, *ſays the Doctor*, if it don't tire you that have ſeen it ſo often, it won't tire me, I aſſure you: Pray let us go up. So away the Gentleman goes, and the Doctor after him.

AFTER they had rambled over the wild Part of an old-built great Houſe, which I need not deſcribe, he paſſes by a great Room, the Door of which was open, and in it a great deal of old Lumber: And what Place is this, pray? *ſays ths Doctor*, looking in at the Door, but not offering to go in.

O! THAT's the Room, *ſays the Gentleman ſoftly, becauſe there was a Servant attending them*, that's the Room I told you of, where all the old Rubbiſh lay, the Cheſts, the Coffers, and the Trunks; look there, ſee how they are pil'd up upon one another almoſt to the Ceiling.

WITH this the Doctor goes in and looks about him; for this was the Place he was directed to, and which he wanted to ſee: He was not in the Room two Minutes but he found every thing juſt as the Spectre at *London* had deſcrib'd, went directly to the Pile he had been told of, and fixes his Eye upon the very Cheſt with the old ruſty Lock upon it, with the Key in it, which would neither turn round, nor come out.

ON my Word, Sir, *ſays the Doctor*, you have taken Pains enough, if you have rumag'd all theſe Drawers, and Cheſts, and Coffers, and every thing that may have been in them.

INDEED, Sir, *ſays the Gentleman*, I have emptied every one of them myſelf, and look'd over all the old

old musty Writings one by one; with some help, indeed; but they, every one, past thro' my own Hand, and under my Eye.

WELL, Sir, *says the Doctor*, I see you have been in earnest, and I find the thing is of great Consequence to you: I have a strange Fancy come into my Head this very Moment; will you gratify my Curiosity with but opening and emptying one small Chest or Coffer that I have cast my Eye upon? there may be nothing in it, for you are satisfy'd, I believe, that I was never here before; but I have a strange Notion that there are some private Places in it which you have not found; perhaps there may be nothing in them, when they are found.

THE Gentleman looks at the Chest smiling, I remember opening it very well; and turning to his Servant, *Will*, *says he*, don't you remember that Chest? Yes, Sir, *says Will*, very well, I remember you were so weary you sat down upon the Chest when every thing was out of it, you clap'd down the Lid and sat down, and sent me to my Lady to bring you a Dram of Citron; you said you were so tir'd you was ready to faint.

WELL, Sir, 'twas only a Fancy of mine, and very likely to have nothing in it.

'TIS no matter for that, *says the Gentleman*, you shall see it turn'd bottom up again before your Face, and so you shall all the rest, if you do but speak the Word.

WELL, Sir, *says the Doctor*, if you will oblige me but with that one, I'll trouble you no farther.

IMMEDIATELY the Gentleman causes the Coffer to be drag'd out, and open'd; for it would not be lock'd, the Key would neither lock it nor unlock it: when the Papers were all out, the Doctor turning his Face another way, as if he would look

look among the Papers, but taking little or no Notice of the Cheſt, ſtoop'd down, and as if ſupporting himſelf with his Cane, chops his Cane into the Cheſt, but ſnatcht it out again haſtily, as if it had been a Miſtake, and turning to the Cheſt he claps the Lid of it down, and ſits down upon it, as if he was a weary too.

HOWEVER he takes an Opportunity to ſpeak to the Gentleman ſoftly, to ſend away his Man a Moment; for I wou'd ſpeak a Word or two with you, Sir, *ſays he*, out of his hearing; and then recollecting himſelf, Sir, *ſays he aloud*, can you not ſend for a Hammer and a Chiſel?

YES, Sir, *ſays the Gentleman.* Go, *Will*, *ſays he to his Man*, fetch a Hammer and Chiſel.

AS ſoon as *Will* was gone, Now, Sir, *ſays he*, let me ſay a bold Word to you; I have found your Writing; I have found your Grand Deed of Settlement; I'll lay you a hundred Guineas I have it in this Coffer?

THE Gentleman takes up the Lid again, handles the Cheſt, looks over every Part of it, but could ſee nothing; he is confounded and amaz'd! What d'ye mean? *ſays he to the Doctor*, you have no unuſual Art I hope, no Conjuring in hand; here's nothing but an empty Coffer?

NOT I upon my Word, *ſays the Doctor*, I am no *Magician*, no *Cunning-Man*, I abhor it; but I tell you again the Writing is in this Coffer.

THE Gentleman knocks, and calls as if he was frighted, for his Man with the Hammer, but the Doctor ſat compos'd again upon the Lid of the Coffer.

AT laſt up comes the Man with the Hammer and Chiſel, and the Doctor goes to work with the Cheſt, knocks upon the flat of the Bottom; *Hark!* ſays he, *don't you hear it*, *Sir*, ſays he, *don't you hear it plainly?*

HEAR what? *ſays the Gentleman.* I don't underſtand you, indeed.

WHY the Cheſt has a double Bottom, Sir, a falſe Bottom, *ſays the Doctor*; don't you hear it ſound hollow?

IN a Word, they immediately ſplit the inner Bottom open, and there lay the Parchment ſpread abroad flat on the whole breadth of the Bottom of the Trunk, as a Quire of Paper is laid on the flat of a Drawer.

IT is impoſſible for me to deſcribe the Joy and Surprize of the Gentleman, and ſoon after of the whole Family; for the Gentleman ſent for his Lady, and two of his Daughters, up into the Garret among all the Rubbiſh, to ſee not the Writing only, but the Place where it was found, and the Manner how.

YOU may eaſily ſuppoſe the Doctor was careſs'd with uncommon Civilities in the Family, and ſent up (after about a Week's ſtay) in the Gentleman's own Coach to *London.* I do not remember whether he diſclos'd the Secret to the Gentleman, or no; I mean the Secret of the Apparition, by which the Place where the Writing was to be found, was diſcover'd to him, and who oblig'd him to come down on purpoſe to find it: I ſay, I do not remember that Part, neither is it material. As far as I had the Story related, ſo far I have handed it forward; and I have the truth of it affirmed in ſuch a manner, as I cannot doubt it.

NOW to obſerve a little upon this Paſſage, which I am oblig'd to ſay is reported to me for Truth, and I firmly believe it to be ſo: Certain it is, that finding this Writing was of the utmoſt Importance to the Family; and tho' I am not indeed inclin'd to publiſh Names to the Story, or to examine into the Particulars, by diſcourſing with the Perſons, for ſome may be yet Living, yet I ſay the Eſtabliſhment

bliſhment of not a Family only, but a Generation of Families, might depend upon this Writing, and that no doubt made the antient Gentleman lay it up ſo ſafe. But why then might not Providence permit, nay even direct one of thoſe Intelligent Spirits or Angels, mention'd above, to give this Notice, and in this manner, where the main and only Deed or Charter for the Inheritance was to be found? as well as it has upon many like Occaſions, or in Caſes alike in their Importance, made ſtrange and unaccountable Diſcoveries of Things hid for many Ages; and this without Apparition, but by a manifeſt concurrence of Cauſes and Accidents next to Miracles.

I CANNOT think but that Providence, whoſe Concern for the good and ſafety of his Creatures is ſo Univerſal, and who it muſt be acknowledg'd is not unconcern'd even in the minuteſt Circumſtances, may think meet to bring ſuch a thing as this to Light, upon which the good and welfare of a whole Family did ſo much depend; and even to appear in an extraordinary Manner in it, without any Impeachment of its Wiſdom or its Power; and if the ſame Providence that thought fit to ſave this Family from ſo much Injuſtice as at that time threaten'd it, thought fit to do it, by the Agency of a Spirit coming in Apparition to a third Perſon, ſo to bring it about as in the ordinary Method, what have we to do to diſpute the manner? or what juſt Objection lies againſt it?

UPON the whole, here's no *Devil* here, no imaginary Phantoms in the Air, no Voices and Noiſes deluſive and impoſing upon the Fancy one way or other; no Soul appearing, and pretending it cannot be at reſt; and yet here is an Apparition directing to find out what was in Being, and was to be found, and what Juſtice required ſhould be produc'd.

NOR could this be the *Devil*: that wicked Agent goes up and down upon a much worse Employment. He is busy enough, that's true; but 'tis wid'ning breaches in Families, not healing them; in prompting Mischief, not preventing it; tempting Man to Robbery, to Whoredom, to Murther; not moving them to repent. As is the Errand, such is the Messenger; as is the Work, such is the Labourer; and the way of judging is as just as it is certain, 'tis easy and plain, we cannot fail to know who and who's together.

'TIS the same in our most retir'd Thoughts; we may very well know who talks to us, by the Discourse, who tempts us, by the Mischief he tempts to. My good, wicked, pious, hellish Friend and old Acquaintance *Z*—— *G*—— must never tell me, that he does not know by whose Direction he transacts, and who he converses with, when he is bid to break Oaths and Promises under the cover of Conscience; when he assaults Innocence by Clamour, and levies War by Slander, against Reputation and Virtue on pretence of Zeal to Truth; blackning Characters in pretence of giving the Innocent Person opportunity to clear himself; I say he must not do this without knowing from whence he derives the extraordinary Motion to it, what Spirit prompts, and from whose dictates he takes the Direction.

WHEN he daubs on purpose to wash, and sullies with intention to clean the Faces of his Innocent Neighbours, he knows as well as I, he is actuated from Hell, and agitated *ab Inferis*; because he knows that all Hypocrisy is from the *Devil*; and as he knows himself to be a most accomplish'd Cheat, even from the outside of his Face to the inside of his Soul, he may sing after my Lord of *Rochester* in his Sarcasm upon a much honester Man,

He ſaid, O Lord, O Lord of Hoſts,
I am a Ra——l, that thou know'ſt.

'Tis a ſtrange Hypotheſis, that a late Viſioniſt in thoſe pieces of ſecret Hiſtory attack'd me with t'other Day, *viz.* That he would undertake to prove from the late Reverend and Learned (but to himſelf unintelligible) *Jacob Behemen*, that a Man's Soul was capable of comprehending God, *Futurity*, *Eternity*, and all occult and retir'd things of the utmoſt importance, but it ſelf; but that, for divers wiſe Reaſons, the light of ſelf-knowledge was hid from his Eyes; except by immediate Revelation; which immediate Revelation Friend *Jacob* pretended to have attained, only with this unhappy diſaſter attending it, *viz.* That he could never expreſs himſelf, no not to his own Underſtanding; ſo that indeed he underſtood this only, namely, that he could not underſtand what he did underſtand.

Now to leave Friend *Jacob* to his own Quibbles, and to his three and twenty Parentheſis, like a neſt of Boxes one within another, and never to be prolated; 'tis my Opinion, that if Mankind will be faithful to themſelves, they may always know themſelves; that Friend —— *G*——— not only always has the *Devil* in him, but always knows it; as it is certain, that he that wilfully *Lyes* and *Cheats* always knows that he *Lyes* and *Cheats*; ſo it is impoſſible *T*—— *E*—— ſhould be a compleat Rogue, and not know it; he may be indeed not able to know how much a Rogue he is, 'till the *Devil* and he have drawn out the Thread to its full length, and tried him effectually, ſearch'd him to the bottom, and ſeen whether he will ſtop at any thing or no; and what the wicked thing can be that is too groſs for him. But he cannot be

ignorant of himself in the main; he cannot be so blind to his own Inside, as not to know that he is an Original Knave; that he has broken in upon Principles, betray'd Trust, cheated Orphans, abus'd Widows, sold Friendship; and a thousand such things as these already; and that he has nothing for it, but to put as good an Outside upon it as he can, to have the Face of an honest Man upon the Heart of a Hypocrite, and to be sure to be a Cheat to the World, to the end of the Chapter.

INDEED it might not have been improper to have represented those two worthy Gentlemen as Apparitions, for that they are such is a most improving Truth, and what it may be much for the Service of the World to have publickly known: But as we are now speaking of Apparitions which represent Men and things as they really are, it seems first needful to bring their insides to be their outsides, and then the World may know them by their shadows as well as by their substance; and for this I doubt we must wait a while, the Issue of an Assizes or two; for certainly, if Justice takes place, they may both be heard of at the Gallows.

BUT to bring it home to the present purpose, I insist that no Man can be deceiv'd in himself; he may know whether he is a Knave or an honest Man, whether he is a Substance, or an Apparition, whether he be a Reality or a Shadow; and that *Jacob Behemen* advanc'd only a Delusion proper for a Knave, pretending that a Man might be honest when he believ'd himself to be a Knave, and be a Knave when he thought himself honest.

BUT to return to the Affair of the Writing found in the Chest, and which, according to the Notion which some have of these things, the Soul of the antient Gentlemen above came in Apparition to discover; our Question is first How did he come to know in his determin'd State, his State of Soul-Existence,

Existence, be that where it would, I say, How did he come to know, that the Writing was not discover'd, and that his Grandson was in danger of coming to any injury about it? How did he know that the Law-Suit was commenc'd, the thing prosecuted so far, and the damage like to be suffer'd so very much?

He might know where it was, if not found; because he hid it there, because he laid it up with so much care; but he could not know what Circumstance had been attending the case since that time, what proceedings had been at Law, and how things stood with the Family; if he could, then the Text quoted before out of *Job* cannot be true, that *the Son riseth and falleth, and the Father knoweth it not.*

'Tis observable that this Apparition, which came to Doctor *Scot*, did not alledge that he could not rest 'till this matter was discover'd; he seem'd concern'd that the Family would be uneasy, and that they were so; and that there was great danger, they might lose the Estate; but did not pretend he could not rest in Peace, or as the other, that he could not go to Heaven 'till it was discover'd.

I cannot but wonder a little at the Ignorance of the Ancients, in that Notion of the Soul's wandring in the Air all the while the Body was without a Funeral Obsequy; for according to their Doctrine, those Souls who had no such Funeral Pyre prepared for them, must have been wandring in the Air to this Day, and will be so for ever; not being able to get admittance either in one place or other.

No wonder the Air is said to be so fill'd with wandring Spirits, with Dæmons and Ghosts, as some are of the Opinion it is; for where must all the Millions of Spirits be gone, who have lain without Burial, or been cast into the Sea, or been

overwhelm'd with Earthquakes and Storms, or died by Plagues, where the living have nor been sufficient to bury the dead?. and the like in many publick Calamities.

I KNOW the *Roman* Catholicks have a way of performing a Service for the dead by Thousands; and in particular for the Souls of the dead, slain in such and such a Battel: whether that has any relation to this old Pagan Notion, or not, I will not say. I know Popery has pretty much of the Pagan in their Original, I mean of their Worship; but will saying one Service for the dead answer the End, whether they have any Burial or no, and tho' their Bodies are left, as *Achilles* says of *Hector*, for greedy or hungry Dogs to rend? This they do not answer, and I doubt cannot; so that perhaps all those Souls kill'd in fight are wandring still in the Air, and cannot have admittance, no not to the Shades below.

ON the other hand, if the poor Soldiers believ'd, that if they were kill'd in fight, they were to wander for ever, and not be pray'd out of Purgatory; nay, not be admitted into it; few of them but would chuse to be hang'd, provided they might be admitted to be bury'd under the Gallows, rather than go to the War and die in the Bed of Honour.

THEY tell us (who pretend to know) that the Corps of the deceas'd Princes of *France*, as well Kings as Princes of the Blood, are not buried, but deposited in the Abbey of St. *Dennis* near *Paris*, 'till the immediate Successor is Dead; and that then the Predecessor is buried, and the next is deposited; so that there is always one kept above Ground.

I DO not take upon me to determine the Matter, or to say whether it is really so or not: But if so, and it should be as in the case of *Patroclus*, that those Heroes are then to be out of the happy Regions,

gions, I must say their Kings are but little beholden to that Custom, and *Lewis* XIII had a hard time of it, to have his Son hold it 70 Years, and keep him all that while even out of Purgatory; and how long he has to stay there, who knows? but 'tis certain, he might have been 40 or 50 Years onward of his way by this time, if he had not been so many Years unburied.

BUT enough of this Pagan and Popish Frippery: our business is to talk to the more rational World; their Fate is before them; all Men die, and after Death to Judgment, nothing can interrupt it, and what their Sons do or suffer behind them they know not.

CHAP. XIII.

Of the Consequence of this Doctrine; and seeing that Apparitions are real, and may be expected upon many Occasions, and that we are sure they are not the Souls of our departed Friends; how are we to act, and how to behave to them, when they come among us, and when they pretend to be such and such, and speak in the first Person of those departed Friends, as if they were really themselves?

HAVING thus settled the main point, and determin'd what Apparition is not; namely, not an Angel immediately from Heaven; not a return'd unembodied Soul; and having advanc'd, in Essay at least, what we are to suppose them to be; namely, a good or evil Spirit from the Invisible World; and having settled the Rule of judging whether of the

the two, whether a good or an evil, according to the apparent good or evil of their Design; it is time now to bring the matter into Practice; to settle the grand Preliminary, and determine, since this is their Behaviour to us, how we are to behave to them.

NOR is this a needless Enquiry, for we find the World at a great loss on such Occasions. Men are exceedingly terrified and discorded upon the very Apprehensions of seeing any thing *as they call it* from the Invisible World; even the great King *Belshazzar*, tho' in the midst of his whole Court, the Lords of 127 Provinces, a full Assembly of Ladies and Courtiers; yet when he saw but a piece of an Apparition, (for it was but one Hand) yet *his Countenance chang'd, and the joynts of his Knees were loosed, and his Knees smote one against another*, Dan. v. 6. *Charles* VIII of *France* was not frighted only, but frighted out of his Wits, with an Apparition in the Forest of *Mans*, and never recover'd his Senses any more; and we have several instances in Story, of Men, even of the greatest Resolution, who have lost all their Courage, and all their Resolution, when they have had but a short Visit of this kind, tho' without receiving any injury from them.

BUT whence is it, that the Mind is thus surpriz'd? why is our Aversion so great to any appearance from the other World, without so much as enquiring into the Particulars?

THERE are many Reasons indeed to be assign'd to prove why *it is so*; but not one good Reason that I know of to prove *it should be so*, or that we have any Occasion to be so alarm'd and disturb'd at these Appearances; I mean, when the Mind has any degree of Composure: It is true, they come from an Invisible Place, and that is one of the Reasons of our fright; because, as we say, we know not whence

whence they are, of what Errand they come, with what Commiſſion, and with what Power to execute that Commiſſion; all theſe uncertainties bring a Terror upon the Spirits; the Soul receives a ſhock; the Man is like one of thoſe poor People where they are in an Earthquake, they ſee the Buildings totter and fall before them, and tho' they are not bury'd in the Ruins, but are perhaps eſcap'd out into the Fields; yet they feel the Earth roll and move under them, and they are doubtful and apprehenſive leſt they may be ſwallowed up every Moment; and, according to the old Poet, it is Matter of real Terror;

" *Fear chills the Heart, what Heart can Fear diſſemble,*
" *When Steeples ſtagger, and when Mountains tremble?*

THIS uncertainty of the Mind in the caſe of Apparitions, is the real ground of Fear; (*viz.*) that we know not

WHENCE their Errand comes,
WHAT Commiſſion they have,
WHAT Power to execute the Commiſſion.

FIRST, WE don't know whence they are, and from whom their Errand, nor indeed can we be eaſie in the uncertainty: The reaſon is, there is a ſecret doubt of the Mind, founded upon Guilt: Here the Atheiſt bauks his aſſurance, and tho' he pretends to believe neither God or *Devil*, ſtaggers at a Meſſenger that comes for ought he knows from one or both of them, to convince him by immediate demonſtration. Here his Heart fails him, he turns pale, ſtarts at the ſight, and would be glad to be aſſur'd there were really both, that one might protect him from the other.

WHILE he knows not whether the Meſſage comes from Heaven or Hell, whether the Meſſenger

ger may be Angel or *Devil*, the uncertainty attended with the real Danger of the worſt, leaves him in Horror, and he fears Hell becauſe he knows he has provok'd Heaven, he fears the *Devil* becauſe he knows he that can command the *Devil* is his Enemy.

In a Word, a ſenſe of God makes men afraid of the *Devil*, as they ſay fear of the *Devil* gives a ſenſe of Homage to God.

SECONDLY, We tremble at the Meſſenger, becauſe we don't know what his Meſſage may be; we dread the Officer, becauſe we dread his Commiſſion; we are afraid of what he has to ſay; we know we have no reaſon to expect good News from the place, which we ſuppoſe he comes from, and therefore we turn pale at his coming, nor is it poſſible to be otherwiſe.

There are but two Principles that fortifie the Mind againſt the Fears of a future State, no not that ſeemingly fortifie it; and theſe are,

1. Innocence, or a good Heart founded in Religion, Virtue, and an exact rectitude of behaviour. OR,

2. Impudence, a harden'd ſhutting the Eyes againſt Conviction, and the Ears againſt Conſcience.

It is with ſome Perplexity that I found my ſelf oblig'd to give a Character in another place of a fam'd Man of pretended Brightneſs and Wit: He was always merry, a conſtant Smile ſat upon his Countenance, a perfect eaſineſs poſſeſs'd his Mind, he knew not a Moment of Melancholly or Chagrin. He never ſigh'd, becauſe he ſeldom pray'd or griev'd; I wiſh I could have ſaid, becauſe he never ſinn'd. His Heart was light as his Head; and as for his Heels, he always walk'd in Minuit and Rigadoons. His Mirth was as uninterrupted as his Breath, and he laugh'd by the Conſequence of Reſpiration;

piration; his Voice was a natural Musick, and his Rhetoric was all Sonnet and Solfa's.

SURE, said I, my Cousin *M*——*D*——must have the cleareſt Conſcience in the Univerſe, he has not the leaſt *Scar* upon his Inſide; and if he was to ſee the *Devil*, he could not change Colour, or have the leaſt Heſitation at the moſt frightful Appearance: He muſt be all Innocence and Virtue.

Did the leaſt Spot upon his Soul appear,
It could not be: his Conſcience muſt be clear:
For where there's Guilt, there always would be Fear.

BUT I miſtook my Kinſman moſt extremely, for on the contrary, his Soul is blacker than *Negro Sancho*, the Beauty of *Africa*; he boaſts himſelf of the moſt harden'd Crime, defies Heaven, deſpiſes Terror, and is got above Fear by the meer force of a flagrant Aſſurance.

HE would no more value ſeeing the *Devil* in his moſt fiery formidable Appearance, than he would to ſee a ſtorm of Fire in *the Tempeſt*, or a Harlequin *Diable* in *Freſco*; if you will take his Character from himſelf, he has no more fear about him, than he has Conſcience, and that's ſo little, 'tis not worth naming. He knows no Sorrow, no Chagrin; he was born Laughing, and intends to die Jeſting: and what is all this founded upon? not glorious Innocence mention'd above, but notorious Impudence.

IT's true indeed, I had not car'd to ſpeak ſo groſly of one of my near Relations, but he will have it be ſo; he ſpeaks it of himſelf, bids me take notice of it, that 'tis the Character he gives me of himſelf, and d——s me with a full Stream of *Billinſgate*, if I dare to give any other Character of him than what he gives of himſelf.

I MUST acknowledge I did believe the *Devil* and my Couſin were not much at Strife, that he did not

not fear the old Dragon, because he had never done any thing to disoblige him; but it seems the Case differs, and he defies the *Devil* purely upon the same foot that he defies him that made the *Devil*; and acts the Fury meerly as a Fury, not as a Man of Sense or as a Man of Courage.

ALL that I have to say to this, is, that this will last just 'till the Rage is abated, and no longer; 'till the Blood cools, and the Spirits return to their natural Course, and then the Wretch will be as cold as now he is hot, as calm as now he is outragious, and as base and low-spirited as now he is fiery and furious.

ALL the hot-headed Courage of these Men, is only a Flash, a Meteor in the Air; when they are cool'd, when the Exhalation is spent, they are as phlegmatic as other People; and then they look pale, the Countenance changes, and the Knees knock one against another, as well as other People's.

THERE'S no scorning the Terrors of a Messenger from the other World, but by a settled established Composure of the Soul; founded on the Basis of Peace within, Peace of Conscience, Peace and Innocence, or Peace and Penitence, which is in effect all one: This is the only Face that a Man can hold up to the *Devil*; with a clean Heart, he may boldly see the *Devil*, talk to him, despise him, and tell him he scorns him, for that he has nothing at all to do with him.

BUT this is not our present Condition; few People wear this Armour in our days; they neither value it or know the use of it, and therefore 'tis that we are so full of Terror and Disturbance when we see the *Devil*; at least if we think he has any thing to say to us.

BUT now for the great Question, Why it should be so? as I said, 'tis Truth too evident that it is so, but

but to ſay that it *ſhould be ſo*, that requires another kind of Sophiſtry to make out.

It is true, it requires a great deal of Courage, and of cool Courage too, in bearing up the Soul againſt the Surprize of ſuch things as theſe; a Man muſt be able to talk to the *Devil* in a Dialect which he (*Satan*) himſelf does not very well underſtand, to bid him be gone, to bid him *Get thee behind me*, and the like; 'tis an authoritative way of talking that every one cannot ſupport; and if the *Devil* is ſenſible of it, he will not fail to exert himſelf to the utmoſt, to maintain the Right which he ſeems to enjoy, and keep the Hold he has gotten; for he knows how ill his Cauſe is to be defended by Juſtice and Reaſon, and if he ſhould anſwer as he did to the Sons of *Sceva* the *Jew*, what then if you ſhould ſay to him, in the vulgar and ignorant Dialect of ſpeaking to Spirits, In the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, Who art thou? or, I charge thee in the Name of the *Father*, &c. to be gone, and diſturb me no more.

I say, if the *Devil* ſhould anſwer, The *Father* I know, and the *Son* I know, and the *Holy Ghoſt* I know, but who are you, you that pretend to uſe their Names thus? What would you ſay for your ſelf?

Now that we may know how to anſwer the *Devil*, as well as how to ſpeak to him, (for both are very neceſſary) let me enter into the State of the Caſe a little, between the *Devil* and us; nay, between all the Inhabitants of the inviſible World, and their Friends in this, let them be who, or of what kind they will.

First, In order to be free from the Surprize of theſe things, you muſt endeavour to eſtabliſh your Mind in the right underſtanding of the thing call'd Apparition; that you may reaſon your ſelf into a ſufficient Firmneſs, and Steadineſs of Soul againſt

againſt all the whimſical and imaginary Part of it.

LET us think of things as they are, not as they are only imagined, and ſuppoſed to be; for 'tis the Reality of the thing, not the Shadow, that can fright and diſorder us, that is to ſay, that can have any juſt Reaſon to do ſo.

FOR want of this we are often ſcared and terrify'd with Dreams and Viſions, even when we are awake, and when really there is no ſuch thing in Subſtance or Reality as any Viſion or Apparition, other than Apprehenſion throws in upon us, and other than our bewitched Imagination repreſents to us.

IT is abſolutely neceſſary, if you would not be always looking over your Shoulders, and always forming Spectres to your Fancy: I ſay, 'tis neceſſary to have a right Notion of Apparition in general; to know what it is, and what it muſt be, whence it comes, and what the utmoſt of its Commiſſion can be; that you may think your ſelf into a true and clear Underſtanding of it, and then your Fears about it will be regulated after another manner. For Example:

1. ESTABLISH your Mind in this particular and fundamental Article, that whatever appears it muſt be either *a good Spirit* from the inviſible World, an Agent of Mercy, a Meſſenger of Peace, and conſequently *will do* you no Hurt: OR,

2. AN *evil Spirit*, an Agent of Hell from Satan's Region and Empire, the Air; and that ſo whatever evil Deſign or evil Meſſage he pretends to come about, and however miſchievous his Intention is, he *cannot* do the Hurt he deſires, becauſe that as the good Spirits are under Direction, ſo the bad are under Limitation; the one *will not*, and the other *cannot* hurt you, without an immediate Command from above. The Fear therefore which

which we have upon us concerning Apparition, is not or ought not to be guided by their Appearance, but by the rectitude of our own Thoughts; and as we are or are not quiet and calm within, so we shall or shall not be under Apprehensions from without.

FORTIFY your Minds then with a steady Confidence in the Supreme Maker and Governour of all things, who has the great red Dragon in a Chain; and when you think you see the *Devil*, fear nothing, for He will never let loose the Destroyer upon any one whose Mind is steadily fix'd upon himself.

THIS is a critical, and perhaps a too curious Piece of Practice for me to meddle with, especially here, and must be but gently touch'd at; you will, it may be, object too against the Doctrine of it, and say, Who can so effectually trust in God, as not to be at all afraid of the *Devil*? Now, tho' this may seem true upon many Accounts, and, as Times go with us, may be really a just Objection, yet, if we will believe History or Experience, it is not so much a Difficulty as to say Who can do it? for it has been done.

I REMEMBER the known and famous Story of a Maid under a real and personal Possession of the *Devil*, at *Little Gadsden* in *Hertfordshire*, tho' by an unhappy Disappointment I was not present, not knowing of the thing time enough; yet I saw and convers'd with several that were present and heard the *Devil* speak in the Maid and by the Organ of her Voice, tho' without any apparent Motion of her Tongue or Lips, or any Part of her Mouth.

OF this Person it was positively true, that there was a certain good Man, tho' a Lay Christian, who so frequently pray'd with the poor Demoniack, being a Neighbour of her Father's, and so constantly talk'd to the *Devil*, and batter'd

him with Scripture, that he was, as I might ſay, the *Devil*'s Terror, and he would not let the Girl go to any Houſe or into any Room where this Man (whoſe Name was *Monks*) was; and if ſhe was directed to any Place he would ſtop her, as if he was to go and ſee firſt if Mr. *Monks* was there or not, and then he would bid her go, for *Monks* was not there.

Now, as I am well aſſured of the Truth both of the Girl's being poſſeſſed, really actuated by a *Devil* in her, and of this *Devil* being afraid of Mr. *Monks*; then the Queſtion above is ſo far directly anſwer'd, that it is poſſible to arrive to ſuch a State, as not only not to be afraid of the *Devil*, but even to make the *Devil* afraid of us. I confeſs it would be a State of Felicity that would make Life very eaſie to us upon many Accounts; and I could enlarge very pleaſantly (to my ſelf) upon that Subject. But as things go with the World, I queſtion much whether it would be ſo pleaſant to thoſe I am writing to, and therefore I leave it: and ſo if I have been preaching a little, it is ſo little in length, and I hope ſo much to the purpoſe, that you may forgive me for once, eſpecially upon Promiſe of ſaying as little for your Good for the time to come, as I can.

There is indeed a right worthy and commendable State of Indifference, not only as to Who ſhall or ſhall not viſit us from the inviſible World, and from what Part of it they come; but alſo as to what Station we are to have among them hereafter; and this happy Temper is much recommended to me by ſome of my faſhionable Friends, as a moſt deſirable Condition of Life: to be perfectly eaſy, void of Anxiety and Perplexities of any kind, and forming the moſt perfect Compoſure of Soul that can be imagined.

They deſcribe this the moſt accurately indeed by the Practice, for they ſay moſt feelingly, that no

no Tongue can expreſs the Felicity of it; which indeed I believe is very true; they are perfectly eaſy about, becauſe thoughtleſs of, that dull remote thing called Futurity. As for there being a State of Life, or a Something like Life after Death, they can't ſay but it may be ſo, for they never enquired much into the Principles of the *Saduces*, or into any other Pricinciples about it. But what that State is to be, or what we are to be, or not to be, in it, they never trouble themſelves about it; they look upon it as a thing remote, which People are not agreed about, and they believe never will, 'till they come there; and to be beating their Heads and perplexing their Thoughts, about what, when they have done all, they are ſure they ſhall never arrive to a Certainty about, they do not ſee 'tis to the Purpoſeat all.

THIS is certainly a mighty brief Way with their Doubts, and a ſhort anſwer to all Enquiries; and I muſt own 'tis putting a ſhort end to all Diſputes with themſelves, about the thing called a *future State*.

BUT there remains a Queſtion ſtill unanſwer'd, and which is a Queſtion of moment with me, whatever it may be with them, *viz.* Where is the Felicity of this kind of Calm?

O, *ſays a Deiſt of my Acquaintance*, Peace of Mind is a Felicity, I hope.

Yes, *ſaid I*, if it be built upon a right Foundation.

Nay, *ſays he*, Peace is Peace; don't tell me of Foundations.

Hold Friend, *ſaid I*, even *Molinos* himſelf the Author of the *Quietiſme*, which one Author well calls *Sotiſme*, and of the Sect of the *Quietiſts*, and who reſolved all Felicity and all Religion into the Calm of a retired Soul, yet fixed that Calm upon the Meditations of an upright Mind, and the Calm of a clear Heart.

I VALUE none of your Sects, *ſays my Friend. Gallio* was a true Politician and a happy Man, *Acts* xviii. 17. *He cared for none of theſe things*; and there was his Happineſs.

So a Madman, *ſays I*, is happy in his Lunacy, and enjoys a thoughtleſs Calm, all the while he is in the greateſt Hurry and Diſorder of his Soul. I ſay, there's no Calm in Diſtraction.

WELL, but I am calm, *ſays he*, and yet I am not diſtracted.

I DON'T know that, *ſaid I*, I doubt the Fact.

WELL, if I am mad, I don't know it, *ſays he*, and, as I ſaid before, that's a Happineſs to me.

A HAPPINESS in Miſery, *ſaid I*; and ſuch is all the Peace that ſuch a Temper can give.

BUT why is it not a ſufficient Felicity, *ſays he*, to be calm and quiet?

BECAUSE, *ſaid I*, a Mind inſenſible and unmoved in Dangers of the greateſt Importance, is not conſiſtent with the Condition it ſelf, or with Prudence and Reaſon, under that Condition.

HOW is it not conſiſtent? *ſays my Friend.*

WHY, for Example; ſuppoſe, *ſays I*, a Man in the upper Rooms of a Houſe, when all the lower Part was on Fire; the Stair-caſe and all Retreats cut off, except throwing himſelf out of the Window, if this Man ſat ſmoking his Pipe, or ſinging a Song, or reading a Play, would not you ſay he was demented and mad?

BUT how are the Caſes parallel? *ſays he.*

EXACTLY, *ſaid I*, they agree in every Part but this; that he is certain the Fire is under him, and you don't know but it may be ſo, and don't think it worth while to enquire: and to make it chime in that Part too, you may ſuppoſe the Man ignorant too, only that People call to him, and tell him the Houſe is on Fire, and he does not ſo much as riſe off his Seat to go to the Stair-head and ſee whe-

whether it be ſo or no; tho' he hears them, and tells them he hears them, he bids them not trouble their Heads about him, 'tis time enough when he feels it; and the next Moment the Floor falls under him, and ſoon after the Roof falls in over him, and ſo he is burnt to death.

WHAT do you infer from this? *ſays he.*

I ENQUIRE, *ſaid I*, whether that Indolence and Unconcernedneſs be conſiſtent with common Senſe, and if a wiſe Man would do ſo?

SUPPOSE I grant it? *ſaid he.*

SO, *ſays I*, you muſt grant that an Indifference about what ſhall be our Share of that State which is beyond us, Whether the bright or the dark, is inconſiſtent with common Senſe, and that no wiſe Man can act ſo.

HERE my Friend and I ended, for inſtead of being touch'd with it, he talk'd prophanely, and then I always think 'tis time to leave off talking at all; for when Men give up their Reaſon to Atheiſm, and their Senſe of GOD to Blaſphemy, who ſhall labour to waſh that *Ethiop?*

IT is the ſame in the Caſe before me; here is an Apparition, or ſuppoſe it; the Man that ſees it is utterly unconcerned about it; he cares not one Farthing whether it comes from above or from below, whether it be an Angel or a *Devil*, a Meſſenger from Hell or from Heaven; and ſo this Man is not afraid of it, but boldly goes up to it, and like a Soldier cries, Who are you for? Whence come you? What have you to ſay to me? And it may be gives it for Anſwer, Very well, go about your Buſineſs then, I have nothing to ſay to you. And this ſort of Courage, as he calls it, this unconcerned Bravery, he recommends as the beſt way to deal with theſe Spirits.

BUT ſuppoſe the *Devil* won't be put off ſo, but ſays, I'll come and Viſit you to-morrow in another

Dress; I'll try your Courage; and at last masters this sort of indolent, unconcern'd Easiness, and the Man falls into Terror and Amazement; what has he at the bottom to preserve him from the *Devil* then? truly nothing; but he is, like *Cashio Burroughs*, all trembling, and cries out, *O God! here she comes*, and is frighted even to Death. Certainly a cold Indifference about it whether it be an Angel or the *Devil*, and above all, whether its Message be from Heaven or Hell, will not hold it out against the Terror that may come along with it from without, or the reflections of Guilt that may be raised by it from within; so that some better-grounded Courage, a Calm begun from a better Principle, must be enquir'd after; or else, as I said to my Deistical Friend, when you do really see the *Devil* you will not be so easy as you promise your self to be. But this is too serious for you, I must go on.

I COME next to the Enquiry, What is our business, and how should we behave if it is our misfortune to have any such Appearance come to us? and suppose our Minds to be as much compos'd as ordinarily may be expected, not more than our Neighbours; but what, *I say*, shall we do, and what is the best course for us to take?

IN my Opinion, and it is the next Advice I would give, I say next to that of fortifying the Mind with religious Considerations, of which I have spoken, and which should always go first, *speak to it.*

BY speaking to it, my meaning is, Speak tho' it does not speak to you. I have heard of some Apparitions, who 'tis said, had no power to speak 'till they were first spoken to, and some cases of that kind are publish'd by those who I suppose believ'd them; tho' I see no reason to do so; and particularly of an Apparition that caused a poor Man to follow it over Hedge and Ditch all Night for many a Night together,

together, 'till the poor Man was almoſt hurry'd to Death; but could not ſpeak to him, and the frighted Wretch was afraid to ſpeak to it; but at laſt the Man ſpoke, and then the Apparition's Mouth was looſed too: all which I muſt confeſs I ſee no manner of reaſon to believe, and therefore cannot recommend it to any body elſe to believe.

THERE ſeems no Conſiſtency in the Nature of the thing, no foundation for it in Religion, or any thing in it that we can Reaſon upon for our own Underſtanding; and where neither Nature, Religion or Reaſon allow us any Light in it, upon what Principle can we go to make our Judgment?

BUT leaving it therefore where we find it, I ſay if you ſee an Apparition, that is ſuch an Apparition as we have been ſpeaking of, not a Phantoſm of your own Brain, not an imaginary Apparition the effect of Fright or Dream, or meer Whimſie, not a Hypocondriack Apparition, the effect of Vapours and Hyſterick Shadows, when the Eye ſees double, and Imagination makes it ſelf a Teleſcope to the Soul, not to ſhow Realities, but to magnify Objects at the remoteſt diſtance, and ſhow things as in being which are not, if you ſee ſuch an Apparition as this and ſpeak to it, 'tis no wonder you receive no anſwer, and ſo you go away more frighted with a ſilent dumb *Devil* than you would be with a ſpeaking one; but I ſay, if the Viſion be real, if it be a Shape and Appearance in form as has been deſcrib'd, never ſhun it and fly from it; but *ſpeak to it.*

IF you would ask me what you ſhould ſay to it, 'tis an unfair Queſtion in ſome Reſpects; 'tis not poſſible for any one to dictate, without the proper Circumſtances be deſcrib'd. The old way you all know: *In the name of*, &c. as above, is the common road. I will not cry down the Cuſtom, becauſe 'tis the uſual way, and the words are good; but I be-

lieve a ſincere mental Ejaculatory Prayer to the Bleſſed Being of Beings for his ſuperior Preſence, would be as effectual as preſenting the Words to the *Devil* as a kind of Exorciſm; ſuch a Petition ſent up, and then a plain *what are you?* I think is Compliment enough for the *Devil.*

AN honeſt, plain, religious *Scotſman* who I knew, and who thought he ſaw the *Devil*, tho' he was miſtaken too, yet had this (to me) perfectly new Expreſſion upon the ſurpriſe, *the Lord be between me and thee, Satan awa*, that is go away, or get thee away: 'twas certainly a good thought, and the poor Man was right, for if the Lord was between him and the *Devil* there was no great need to fear him or any of his.

BUT to wave particular Inſtructions in the caſe, the Occaſion will certainly adminiſter the Subſtance of what you ſhould ſay; the preſent Direction is only in general, *ſpeak to it*, never ſink under the Terror or Surprize of the ſight. The *Devil* is rarely ſeen in his own Shape, and ordinarily for ends of his own, he chuſes to appear in familiar Shapes, perſonating ſome or other that we know, or have known, and repreſenting to our Fancy ſomething that will not terrify us; nay, 'tis the Opinion of the learned Divines, that the *Devil* would do much leſs harm, and be far leſs dangerous, if he appear'd as a meer *Devil*, with his Horns, his cloven Hoof, and his Serpent's Tayl and Dragon's Wings, as Fancy figures him out, and as our Painters dreſs him up, than he does in his diſguiſes, and the many Shapes and Figures he aſſumes to himſelf.

SO fatal are Maſques and Diſguiſes, Habits and Dreſſes to the World, and ſuch advantage does a falſe Countenance give to Criminal Performances of many kinds, that even the *Devil* is more dangerous dreſs'd up in Maſquerade, than in his own Cloaths, and in his own Colours; if he would come in all

his

his Formalities and Frightfuls, he would not be capable of half ſo many Couſinings and Cheatings as he now puts upon us: now you have him here and have him there, you have him every where and no where, he is here a Tempter to Wickedneſs, there a Preacher of Righteouſneſs; to-day in one diſguiſe, to-morrow in another; you know him and you don't know him, ſee him and don't ſee him, and how then can any one tell you what to ſay to him, or how to talk with him?

HOWEVER, to come as near to it as we can, the firſt and ordinary Queſtion, natural to the Occaſion, is to know who he is, and whence he comes, what Meſſage he has to deliver, what Buſineſs he comes about, and what you have to do with it, why he diſturbs you in particular, and the like; and if you may obtain ſo much Civility from him, to deſire him to trouble you no more; eſpecially if you find the Apparition to be of the worſt kind.

IF it is apparently a good Spirit, I think the Conduct ſhould differ, as the Meſſage he comes about will certainly differ; if it warns you to repent of ſuch and ſuch a ſcandalous Life; or if it bids you reform ſuch and ſuch a criminal Practice, which you know your ſelf guilty of; accept the kind Admonition, ſubmit to the Reproof, and promiſe Obedience; you may depend, as I have often ſaid, the *Devil* comes of no ſuch Errand.

IF it tells you ſuch and ſuch Dangers attend you, take the kind hint, and uſe the proper means to avoid them, thankfully acknowledging the Goodneſs of the Hand that ſent the Notice, as well as the Meſſenger that brought it; for depend upon it the *Devil*, who is a Lover and Author, as well as the Promoter of Miſchief, takes no Pains to prevent it, but would rather have a Hand in bringing it upon you.

AND

And if ſuch things as theſe are the Subject of the Meſſage, what can you ſay why you ſhould be afraid of the Meſſenger? 'Tis hard to rejoice in the Meſſage, and be ſcar'd at the Meſſenger: the truth is, we are not much accuſtom'd to ſuch ſolemn Admonitions, ſuch good and beneficent Cautions and Aſſiſtances; and this makes the thing ſtrange and aweful, and be receiv'd with Terror and Fright, and perhaps if it was not ſo we ſhould receive them oftner.

We do not find the old Patriarchs, or after them, the Children of *Iſrael*, were ſo frighted at the Apparition of Angels and Spirits; it's true indeed when the Angel appear'd to *Gideon* at the Threſhing-Floor, it is ſaid he was troubled at his Preſence; nevertheleſs the Meſſage was kind and encouraging; yet we find he recover'd himſelf, and took Courage to talk very particularly with it, and to expoſtulate with him about the Circumſtances of his Country, and of the People, and even to ask a double Sign from the Angel to confirm his Faith: and how went he on? he obey'd the Voice of the Viſion, notwithſtanding all his Fears and Doubts, and he bow'd his Soul, and follow'd the Directions given him.

There are abundance of Reaſons why we ſhould liſten to ſuch Apparitions as theſe; their diſtinguiſhing Character is, that they always come of ſome Errand or other for the good of Mankind; take it either in general, or in particular: Sometimes 'tis alledg'd they come upon trifling and mean Occaſions, as is the Caſe in many Inſtances given in Story, and in Print. But it may be anſwered with an Enquiry, Are we ſure theſe are not trifling Stories, and brought in by Perſons, perhaps, but half informed? But what are we to think of the Apparition to King *James* V. in *Scotland*, who warn'd him againſt his *Flodden-Field* Expedition?

tion? which if he had liſten'd to he had ſav'd his Life, and the Lives of ten thouſand of his People: for leſs, 'tis ſaid, did not fall in the whole Undertaking.

AND what ſhall we ſay of the Warning given to the Duke of *Buckingham*, by the Apparition of his own Father, which if he had liſten'd to, 'tis very likely he had eſcap'd the fatal Knife? for *Felton*, who Aſſaſſinated him, did it, as it ſeems he declar'd at the Gibbet, upon the Account of the Popular Hatred, and that he thought him a publick Enemy to his Country.

THESE, and many more which I have mention'd, or which I have not mention'd, have been the Subject of ſuch Meſſengers, and were far from trifling. If an Apparition gives any of us Notice of our approaching End, and bids us prepare for it, is not the Meſſage ſolemn, and the Occaſion of it weighty; and is not the Notice worth our Regard? Is the Preparation for Death a trifling thing? and the aſſurance how near the time is cannot but be a valuable Notice; I am ſure it ought to be eſteem'd ſo.

A FLOUTING atheiſtick Man of Wit, who muſt be nameleſs, becauſe he will not bear to be nam'd to the Crimes which he is not aſham'd to commit, told me, when diſcourſing this Part of the Subject, that it was no Kindneſs at all, for that Men ought always to be prepar'd for Death; and yet cou'd not deny but that it was a remote Affair which he had not yet given himſelf the trouble to think about.

I CANNOT believe but that if ſome People, who now value themſelves upon their bright Thoughts, and their being above the Power of Chagrine, or of any melancholly Reflections to diſturb their Joy, were told (nay, tho' it was by a kind Apparition) that they were to die, one in a Fortnight,

Fortnight, one in three Days; one at one time, and one at another, and all within a short time, they would have a little alteration upon their Out-sides. *G*——— *M*——— who laughs evermore, is continually tittering and prompting others to the lowest-priz'd Part of Mirth, who is all Levity and Froth, and owns that one Sigh never yet reach'd his Heart; should a solemn Apparition come to him and his merry Friend, the very Duplicate of himself, and say, Repent *G*———, and prepare for Death, for you have but three Months to live, and you ———, pointing to his Fellow-mimick, but five Days; I say, should such a Message be seriously delivered him in such an aweful Manner, as many Relations tell us have been done to others, I cannot have so little Charity for the Beau, but to think he would change Colour a little, and begin to consider, and especially if at the five Days end he had News that his other Self, the Image of his extraordinary Soul, the very *Sosio* to himself, in Life, tho' not in Figure, was found dead in his Bed to a tittle of the time.

I SAY I cannot doubt but that he would learn to Sigh a little; and my Charity is the more extensive in Mr. *M*———'s Case, because, take him a little off of his ordinary Titillations, and unhinge him from the light Article which has gain'd so entirely upon him as to Eclipse him, the Man has yet some Brains, and they might perhaps assist a little upon such an Occasion, to condense the Vapour, and bring the solid Part uppermost, which at present has not happen'd to him.

AND not to single out a gay Humour or two from the rest, how many among our *Box* and *Pit* Heroes, were they told they were under the Sentence of Death, and only Repriev'd for so many, and so many Days: I say, how many of them would shine at the next Opera? how would their Countenances

tenances change, and their Knees knock one againſt another? How would they ſit down in Tears and Repentance, or ſink into the Death foretold, even by the meer Horror of its approach? for there is the moſt Dread where there is the leaſt Repentance: Nor let any one cavil at the Expreſſion, a Sentence and a Reprieve, let them take it as they will; the thing is no leſs, and can be underſtood no otherwiſe of us all: We are all under the Sentence, as directly as a Criminal that hears it read at the Bar, with only this ſignificant Difference, namely, That we are Repriev'd *ſine die*, the Criminal is not, and the Conſequence of this may be the worſe; for we promiſe ourſelves it ſhall be longer than we have reaſon to believe it is, and ſo are often Executed in Surprize, our Preparations being delay'd by Preſumption; whereas the Offender knows he muſt die at the Expiration of his Reprieve, and perhaps is aſſur'd that 'tis in vain to expect any farther delay.

Now a kind Meſſenger comes, as the Prophet did to *Hezekiah*, and ſays, Prepare yourſelf, for you ſhall die, and not live; is this Meſſage to be ſlighted and diſregarded? If it is ſo treated 'tis at your Peril, you take that Part upon yourſelf; and if you find this the Caſe, you will hardly call the Meſſage trifling, much leſs ſay ſuch Apparitions generally come upon trifling Occaſions.

HISTORY records a great many foreboding Signs, and ſome by Apparition, foretelling the Deſtruction of *Jeruſalem*, and of the Temple; not that any of thoſe Signs could be ſuppos'd to give Warning of it, ſo as that it might be prevented; for our Saviour had expreſly ſaid it ſhould be deſtroy'd, *Their Houſe ſhould be left unto them deſolate*, Matt. xxiii. 38. *Not one Stone left upon another which ſhall not be thrown down*, Matt. xxiv. 2. But thoſe Signs and Apparitions were apparent Warnings

ings to the People, at leaſt to ſuch of them as had the Wiſdom to take Notice of them, to make their Eſcape out of the City before the *Romans* inveſted it, and before it was too late; particularly the opening the great brazen Doors of the Temple, which *Joſephus* ſays twenty Man could ſcarce turn to open or ſhut, and which opening of themſelves, an Apparition was ſeen in the Houſe of GOD, and a Voice heard, ſaying, *Let us Depart hence.*

NO queſtion, but as the Warning or Alarm was given to direct many to their Eſcape, ſo many had that Wiſdom given them as to make their Eſcape; and tho' the Deſolation was horrible, and ſuch as perhaps was never equall'd, except in the ſame Place, and the ſame Country, by the *Aſſyrians*, when the firſt Temple was burnt; yet, as they ſay 'tis a hard Battle where none eſcape, ſo *Joſephus* himſelf owns, that many Thouſands, and others ſay many hundreds of thouſands fled in time, and made their Eſcape, flying, as the Text ſays, *from the Wrath to come.* Nor can I doubt but that many had warnings in Dreams, that is, as I ſay, by Apparitions in Dream, by Viſions, and ſome by open Apparitions, that the City would be deſtroyed.

RABBI JUDAH ſays, the Patriarchs appeared to many, and gave them Notice, that the *Romans* would come and beſiege their City, and that the Temple ſhould be deſtroyed; but I doubt much of the Story, and that On a double Account. 1. Whether ever any of the Patriarchs did ſo appear and forewarn them; for had they done ſo, they would certainly have told them that the *Meſſiah* was come, and that therefore the ſecond Temple was to be deſtroy'd, for that all the Propheſies were fulfill'd. But, 2. I doubt alſo that *Rabbi Judah*, if ſuch an Author there was, never ſaid ſo, and that 'tis only a Tradition.

IT is certain there were the like Omens, and I doubt not Apparitions too, juſt before the taking and ſacking of *Rome* by the *Barbarians*, the *Vandals* and *Goths*; and we might deſcend to modern Hiſtory for many of the like: ſo that theſe Apparitions do not always come upon trifling Occaſions, at leaſt they are not trifling to thoſe whom they regard in particular, and therefore 'tis not an Objection for a particular Perſon to make.

I HAVE troubled you with none of thoſe Apparitions, which have come to help you to find out Money, to reveal little love Secrets and Intrigues, and upon other ſuch Caſes; nor do I recommend it to you to believe thoſe Trifles; they are moſt certainly the Apparitions of Fancy, as I ſhall obſerve at large in its Place; ſuch People make a meer Harlequin of the *Devil*, a common Jack-Pudding, to make Game with; 'tis moſt certain, the Spirits I ſpeak of, know how to make themſelves be better regarded, know how to make themſelves conſiderable, can come clothed in Terror if they pleaſe, and have done ſo where occaſion has call'd for it; either to enforce their Meſſage, or alarm ſuch Perſons who ſet up for a hardened Face beyond the Power of inviſible Terrors.

BUT as their Meſſage is generally peaceable, and the Intent of it kind and good, ſo they chuſe to come in a manner, as little attended with the frightful Part as they can.

BUT not to dwell on this Part, or enquire at all what the Meſſage is they come about, whether trifling or otherwiſe, the preſent Enquiry is, what is our Part, what is to be done when they do appear: For 'till we ſee them, we know nothing of their Buſineſs; nor perhaps when we ſee them, unleſs we ſpeak to them; and we have many Stories of Apparitions, that only ſhow themſelves, and perhaps it may be never ſpeak at all.

THIS

THIS our People call *Walking*, and indeed it is not improperly call'd so, because, as to us, we know no more of their Business; but it no more follows that they have no other Business here because we don't know it, than that it is likely they should come hither, and walk to and fro, and have nothing to do.

AS for those non-appearing Apparitions, if I may call them so, (for not to appear, and not to let us know what they appear for, seems to be much the same;) I mean those not-speaking Apparitions, we can indeed give no Account of them, because we cannot converse with them: It seems to me they are not of the Heavenly or Angelick Kind, because they would certainly have some more apparent Business, and perhaps not be backward to speak of it, at least they would not seem to be ashamed of their Errand.

NOR is it my Opinion, that those Apparitions who come of good Errands can be supposed to be unable to speak, if it was necessary to their Business to use Speech; much less that they should receive their Commission or their Ability to speak from our first speaking to them: There is no Coherence in it: But certainly if the Spirits that appear upon good Designs, and come upon good Errands, do not speak to us; they are not sent to us; their Business is with somebody else, which we know nothing of, tho' we may see the Spectre; for it may be that a Man may see an Apparition that has nothing to do with him, or to say to him.

OR perhaps the Spectre may execute its Commission effectually, without speaking. A Ghost was said to haunt a certain House in the Country not far from *Rygate* in *Surrey*; it was met in the Garden by one of the Family, who had long valued himself upon believing, and saying also, that there were no such things as Apparitions, and that he would

would be ſure of it when-ever he met ſuch a thing, he would know what it was made of before he parted with it.

GOING out of the Houſe in the Evening when it was almoſt dark, but not quite, he meets the Apparition in the Garden; the Apparition ſhun'd him, and would not have been ſeen, or made as if it would not have been ſeen. *HA!* ſays he boldly, *are you there! What are you?* The Apparition ſtill makes from him, and he ſpeaks again, *Who are you? What is your Name?* ſays he, in a kind of jeſting manner. *My Buſineſs is not with you*, ſays the Apparition. But I have ſome Buſineſs with you, *ſays he*, I muſt know what you are, and I will know what you are; and with that, *ſays my Story*, (tho' by the way I muſt tell you, I don't know how true 'tis) *I ſay*, with that the bold Fellow offers to go up to it and lay Hands upon it; at which it advanced to him and over-run him, bore him down, and threw him againſt the Garden Wall, which was at leaſt five or ſix Yards from him, with ſuch Violence, that he was taken up for dead; and I ſuppoſe he never ventur'd to lay Hands upon a Spirit or Apparition again.

NOW be this Story true or not, I mention it to warn raſh Heads, who pretending not to fear the *Devil*, are for uſing the ordinary Violences with him, which affect one Man from another, or with an Apparition, in which they may be ſure to receive ſome Miſchief. I knew One fired a Gun at an Apparition, and the Gun burſt in a hundred Pieces in his Hand, (that is in a great many Pieces.) Another ſtruck at an Apparition with a Sword, and broke his Sword in Pieces, and wounded his Hand grievouſly. It is moſt certain that an Apparition or a Spirit is not to be cut with a Sword, or ſhot with a Gun; as there is no Subſtance, there can be no Wound made; and 'tis next to Madneſs for any one to go that way to work, be it Angel or be it *Devil*.

BUT to carry this farther: In particular, an Apparition may shew itself, and perform its Mission in a full and compleat manner, and yet not speak. I have a Story by me of a Gentleman who carried on a Secret and Criminal Conversation with a certain Lady, and having made an Assignation to meet the Lady, was met at the Place by an Apparition of his own Mother; she said nothing, she did not offer to speak, nor did he at first know it to be an Apparition. The Gentleman walks about in the Field near a House where he had appointed the Lady to meet; the Apparition walk'd about likewise, and he takes it to be a Woman in ordinary, as any Woman might be seen to walk up and down in the same Field or Walk.

BY and by the Woman or Lady appointed comes, he meets her, and goes forward to salute her; the Apparition shows itself just behind the Lady, and looks him full in the Face; he starts back from the Lady, and instead of kissing her, *cries out*, and asks her, Who's that behind her; she turns about, but sees nobody, nor he neither, which frights them both.

HE fancies it to be an imaginary Vapour, having no Faith at all in Apparitions, and offers to go up to the Lady again; and behold, he sees the Apparition just behind her again, the Face standing just so as to look over the Lady's Shoulder, and stare just upon him; he cries out again, and knows it to be his Mother, who it seems was dead, and in crying out again, he adds, *My Mother!* at which it vanishes.

HAD this Apparition any occasion to speak? Was it not Rebuke enough to look him in the Face? Even in common Affairs, a Look from the Eye of one who has Authority to reprove, is sometimes more effectual than the Reproof, if it was given in Words at length.

SUP-

SUPPOSE this Spectre to regard him not with a threatning Aſpect, but with a Countenance of Pity, of a Maternal Reprehenſion, a Reproof urging Shame and Reproach, like that of *Solomon*, *What, my Son! what, the Son of my Vows! my Son be ſeen embracing a Strumpet!* the Man went away, ſays my Story, fill'd with Confuſion; as no queſtion indeed but he would.

HERE was no need of Speech; the Look was a Laſh, and a Reproof ſufficient; the Man would hardly meet there any more, if he would meet the ſame Lady any more, and 'tis very likely he never did.

'TIS very unhappy in the Caſe before me, that it is impoſſible to atteſt the Truth of all the Stories which are handed about upon ſuch a Subject as this is; and therefore tho' I might make Flouriſhes of the Truth of the Particulars in all Caſes, as others do; I chuſe rather to inſiſt upon the Moral of every Story, whatever the Fact may be, and to inforce the Influence, ſuppoſing the Hiſtory to be real, or whether it be really ſo or not, which is not much material.

ALL theſe Caſes, however, return me back to the Advice above, namely, always if you ſee an Apparition, *ſpeak to it*, ſpeak to it early, and anſwer any Queſtions it asks, but be ſure to ask it no Queſtions except ſuch as are reaſonable, and may be ſuppoſed to be within the Reach of its immediate Capacity to anſwer; no Queſtions tending to reveal the Myſteries of a future State. To ask ſuch Queſtions as are a plain diving into the Secrets of Heaven, which it is already declared ſhall not be laid open, is asking the good Spirit, if it be ſuch, to offend on his Part, and is really criminal on your Part; as, to ask what Condition the Perſon is in, meaning the Perſon whoſe Shape the Apparition takes up; How he gets Leave to appear here; why he comes

in this or that Manner; what kind of Place Heaven is, and such like; as the Bishop of *Down* and *Connor* ordered *James Haddock* to ask.

But suit your Questions to what the Spectre shall say, or as the manner of its Appearance shall direct you; as particularly, if it requires you to do any thing, to speak to any Person, or to deliver any Admonition to a third Person, as in the case of the Apparition about the Duke of *Buckingham*, and as in the Case of Dr. *Scot* and others; you may justly ask Tokens by which you may make your self be believed; also such Questions as relate to yourself, and to the Nature of the thing which the Apparition comes about.

But Questions relating to things beyond Time, curious Enquiries into Futurity and Eternity, are upon many Accounts to be avoided; and for some Reasons which I care not to mention in particular; because I would not form frightful Ideas in the Minds of those that read. I have some Stories by me which give an Account that upon such needless Inquiries the Apparition has turn'd itself into terrifying Appearances, intimating Resentment; not only a Resentment on its own Account, but as if it was an Offence and a high Provocation to the supreme Power to offer to search into what Heaven has conceal'd: To me, indeed, it seems it would be so, and therefore 'tis certainly best to refrain those Inquiries.

In a word, the Apparition is, as I may say, Aggressor; it appears; you are passive; be so still, otherwise you make your self the Apparition, and put the Apparition in your Place: ask it wherefore it appears to you, whether for Good or Evil; if for Evil, call upon God for Protection; if it comes for Good, declare your self ready to receive its Message, and to observe every just Direction, to obey every righteous Command, and attend to what it shall say.

THIS is to act fearless, and yet cautious; bold, and yet wisely; resolv'd, and yet humble; and in this Temper of Mind, I think no Man need to be afraid of an Apparition.

YOU may resolve all such things into this; Whether they are good Spirits or bad, Angelick Appearances or Diabolick, they are under superior Limitations: the *Devil* we know is chain'd, he can go no farther than the length of his Tether; he has not a Hand to act, or a Foot to walk, or a Mouth to speak, but as he is permitted. The Case of his Commission to *Job* is explicit; such and such things he might do, such he might not; even the Lives of *Job*'s Children, and Cattle, and Servants were given him; and, like a *Devil* as he was, he went to the full Extent of his Commission; he spar'd not one of them that he could destroy, but he was forbid to touch the Life of *Job*, and he did not, he durst not, he could not kill him.

IF then we are sure the *Devil* is restrained from hurting us, any otherwise than he is directed and limited, we may be sure that good Spirits are; for their Nature, their Business, their Desires are all fix'd in a general Beneficence to Mankind; their Powers and Employments, as far as they are concerned among us, and in things upon this Surface, are included in the heavenly Acclamation when the Angels sung to the Shepherds, *On Earth Peace, Good-will towards Men*, Luk-. ii. 14.

IF at any time they are Messengers of Judgment, Executors of the divine Vengeance, it is likewise by special, nay, by extraordinary Commission; and then they are indeed Flames of Fire, and punctually do what they are commanded, and no more.

BUT even then, that we may be easie in the matter of Apparition, they do not disguise themselves or conceal their Commission: As *Manoah*'s Wife said to him when the Angel appeared to her,

if the LORD were pleased to kill us, he would not have received a Burnt-offering, and a Meat-offering at our Hands, neither would HE have shewed us all these things, Judges xiii. 23. So here, the Apparition of a good Spirit would not betray us, would not act by Stratagem with us, would not appear in Peace when he means War; come like a Friend, when he was sent for an Enemy; give good Council, when he meant Death and Destruction: But if it appears in Peace, its Design and its Message is certainly *Peace*.

UPON the whole, you have no way any Occasion to be disturbed at an Appearance, but to regard the Power sending, not the Agent sent; looking beyond the Apparition itself, and with a resolved Mind, and a steddy, calm Courage, speak to it, and demand its Business; I do not mean by Demand, a Demand of Insult and Arrogance, but an humble, yet resolved Enquiry, Why, and on what Occasion it comes to you.

I HAVE done counselling. If this Part is too grave for you, as I said before, it is not very tedious, you may make it a Parenthesis, and the Work will read without it; for why should I desire you to do any good thing against your Will?

IF you don't think there is any thing in it all, if it is not worth your Notice, go on without it; and when you see any thing, be not surpriz'd and confus'd, cover'd with Horrour and Fright; as is usually the Case of those who laugh loudest at such things before they come. *W*—— *G*——, Esq; famous for that particular Virtue called Impudence, and for that more than ordinary Perfection of it, which some People call Blasphemy; how merry did he use to make himself about the ordinary Notions of seeing Apparitions, and hearing People talk of Spirits and the *Devil!*

How

How witty would he be upon the poor Ladies, when they ſeemed a little diſordered at frightful Stories of People's walking, and of the *Devil*'s appearing in horrible Shapes, and ſuch like things, as the old Women perhaps had weakly enough fill'd their Heads with! Nothing pleaſed the young Hero like making a Jeſt of thoſe things; and the Truth was, that many of them deſerved it: but the Jeſt of all Jeſts was, to ſee the Eſquire come home frighted out of more Wits than any one ever thought him Maſter of, when riding home in the dark one Night, he met, that is, his Fancy met, the *Devil* in ſome monſtrous Shape or other; but ſuch as his Terrors could not leave him room to deſcribe, only by two great Saucer Eyes glaring in the Dark, and by puffing and blowing moſt frightfully. (It ſeems the *Devil* had been upon ſome haſty Buſineſs, and was out of Breath.)

In this Terror he is become ſuch a Convert to the Doctrine of the Reality of Apparitions, that he dares not be a Moment in the dark, dares not lye alone, or go up Stairs by himſelf: When upon full Examination, the *Devil* he met was only a hunted Bullock that ſome Butchers had made half mad, and had purſued 'till they loſt him in the Night, and he paſſed the Eſquire in the dark, and was found the next Morning half dead, near the Place where his Worſhip was ſcared with him. Yet the Fright has got ſuch Poſſeſſion of his Soul, that all the laughing at him, and all the Fools and Childrens mocking him in the very Streets cannot beat that Fit of trembling out of his Joints, nor fortify his Soul againſt the Viſion but of a Cat, if it be in the dark.

So eminently ſilly does that needleſs Paſſion *Fear* bring us to be, when it has once gotten Poſſeſſion of the Mind; How fooliſh, how inconſiſtent, are the Operations of it! Hence really the Saying, *to be*

frighted out of our Wits, or Such a one is frighted out of his Wits, is not so out of the way as some may imagine; and the Esquire mention'd just now is as effectually so frighted out of his Wits, even in the letter of it, as is possible; for nothing ever acted more like a Fool than he does now; except it was himself when he made a Jest of the Reality of that very thing, of which now he is so disorder'd with the Shadow.

CHAP. XIV.

Of Sham Apparitions, and Apparitions which have been the Effect either of Fraud or Fear.

BY sham Apparitions I am to be understood such as have been put upon People by the Fraud and Craft of subtle Knaves, in order to bring about their wicked Designs, or such as Fear and weak Apprehension have presented to, and imposed upon the Imagination. In short,

FIRST, Apparitions with which People are cheated by others.

SECONDLY, Apparitions with which they cheat themselves.

FIRST, Apparitions form'd by the Knavery of others, to cheat, abuse and impose upon the Credulity of the People. Such was the Fable of *Jupiter* descending in a Golden Shower, and falling into the Lap of *Danaæ*, whom he had a mind to Debauch. And indeed, whose Virtue could we think would in those Days, (not to say a Word of our more modest and sanctified Ladies) resist a shower of Gold, falling into their Lap? with a God in the middle of it too; But that by the way.

THE

THE like Apparition that Immortal Raviſher of Virgins, call'd *Jupiter*, made, when he ſtole the Lady *Europa* in the ſhape of a Milk-white Bull, inviting the Lady to get up upon his Back, and immediately jumps into the Sea with her, and ſwims over the *Helleſpont*; from whence the other ſide where ſhe landed is call'd *Europe* to this Day. Indeed when Ladies come to ride upon Bulls, what can they expect? Such was the horrid Cheat put upon that poor virtuous, but bigotted *Roman* Lady, perſuading her that the God ——— deſir'd to enjoy her, which ſhe in blind Devotion ſubmitted to with Raptures of divine Joy and Elevation; cauſed her Bed to be laid in the Sacriſtie of the Temple, deck'd it with Flowers and Perfumes, and cauſed the debauch'd Prieſt to be dreſs'd up with Robes of State, and offering rich Odours all the Night; when at length, inſtead of the God, inſtead of the Apparition which ſhe expected, ſhe was betray'd, and was violated by the Traytor that lay in wait for her in the Temple. Such again was the Apparition of *Apollo* which *Lucian* ſpeaks of, which was ſeen ſuſpended in the Air, and carry'd or mov'd about from place to place in the Temple of *Apollo* at *Hierapolis*. *Lucian de Dea Syra.*

SUCH was the ſordid Impoſture of *Mahomet*, who having brought up a tame Pidgeon to come to his Ear, where he fed her always with Peaſe or Tares, ſo that ſhe conſtantly came thither at his Call; perſuaded his Followers that it was an Apparition of the Angel *Gabriel* ſent from GOD to whiſper divine Oracles into his Soul; and that he received the Heavenly Inſpirations by that means. Such was the Voice which pronounc'd him to be the Prophet of the moſt high GOD, which Voice ſounding in the Air, no Perſon appearing to ſpeak, was concluded to be the Voice of an Angel, appearing to him, whereas it was ſpoken by his own

Direction

Direction by a poor Fellow who he had placed on purpose at the bottom of a Well; and when he found the Imposture take with the People, he sent a Detachment of his Followers to fill up the Well with Stones, pretending it was that it should no more be prophan'd by any Man or Cattle drinking of its holy Waters, from whence the Voice of an Angel had been heard; but really to bury the poor Wretch at the bottom of it, that he might not betray the Secret, and discover the contriv'd Delusion.

SUCH likewise was the Story of the Ass that carry'd him up into Paradise, and that not only to one, but through seven or eight Paradises or Heavens, where he saw two and thirty thousand Visions: And such were all the Apparitions which that ridiculous Impostor feigned to see upon every Occasion, 'till his blinded Followers believed him to be an Apparition himself.

SUCH was the Image of St. *George*, rightly call'd Miraculous, which the *Greeks* to this Day play horrible Pranks with at the Isle of *Skyros* in the *Archipelague*, and which they put upon the People as an Apparition indeed; exercising particular Severities upon People in several Cases: But as it is manag'd by the Priests, so 'tis especially very furious upon all those that neglect to fulfil the Vows made to the said Saint *George*, or in general to all those that do not pay their Debts to the Clergy.

MONSIEUR *Tournefort* in his Voyage into the *Levant* gives a diverting Account of the Conduct of this Devil of *Skyros*; how they worry the Ignorant People to Death with it, and impose upon them by it in the grossest and absurdest manner possible. As there are not greater Impostors in the World than the *Greeks*, and especially the *Greek* Clergy; so there are not a more ignorant, easily-impos'd-upon People in the World than the *Greek* Layety;

Layety; and especially those whom the *Greek* Clergy have to do with: Hence it is, that the most absurd Reasonings go down with them; and indeed they may be truly said to be *Believers* in the literal sense, for they take all things by the lump, and without reasoning at all upon them: if not, it would be impossible to possess them, as the Priests do, with a Belief that the Image of St. *George* moves the Priest, not the Priest the Image, tho' he carries it about upon his Shoulders.

YET this is the fact: The Image of St. *George* is no more than a Picture, and that of very course Painting representing St. *George* upon a log of Wood; 'tis plac'd over the great Altar of the Cathedral at *Skyros*, which is dedicated to that Saint: when the Church is full of People, the Image is seen to move of it self. This they call, and were the fact true, it might well be call'd, the Apparition of St. *George*; but be the Fact true or not, 'tis believ'd to be so, and that's as well to all the intents and purposes of an Apparition, as if the Image were invigorated.

BUT to speak it in their own words, the Image is seen to move of it self, and to show it self in Apparition to all the People; for notwithstanding its Bulk and Weight, it will transport it self through the Air into the midst of the Assembly; there it hovers about, as it were viewing every Face and examining every Heart; if it finds any one that has fail'd to perform any Vow to him (the Saint,) the Image immediately fixes it self on the Shoulders of the Delinquent, singles him out, and not only he is expos'd to the whole Assembly, but the Image plies him with furious and continued Buffettings, 'till he becomes penitent, and promises again in the Face of the Assembly to pay what he owes to the Church.

BUT

BUT this is not all: but when the Assembly is thus purg'd by the Justice of this Ghost in an Image, it is then taken up and plac'd upon the Shoulders of a blind Monk, who carries it out of the Church into the Town; the Monk being blind and not knowing whither he goes, is guided by the occult impression of the Image, who guides him as a Rider guides a blind Horse; and thus he carries him directly to the House of such as are Delinquent in the case of Debt to the Altar of St. *George*.

NOR is it enough that the Debtor seeing the Apparition or Image coming to him, flies from it, and escapes from House to House; for the Image causes the Monk to follow him by the Foot, as a Hound does a Hare; so that, in a word, there's no escaping St. *George*, no flying from him, the Monk is steddy in his pursuit, ascends, descends, passes, repasses, enters all places, 'till the poor Wretch, who may be truly said to be hunted down, or Hounded down as they express it in the North, is oblig'd to pay the utmost Farthing.

THIS Story fully confirm'd my thoughts in a Remark which I made from the beginning of this Work, that really Church Apparitions are the most frightful, most teizing, and terrible in their way, of all the real *Devils* that walk about in the World.

BUT what need we wander thus among the Ancients, and hunt among the *Greek* Schismaticks for artificial Apparitions, and for Ecclesiastic Delusions of this kind? The *Roman* Church, that true Catholick Establishment, built upon the solid Rock of St. *Peter* himself, how full is it of glorious Frauds of this kind? and how has the whole Scheme of Papal Tyranny been supported among the People in this very manner, ever since the great defection of the *Roman* Hierarchy, from its true Primitive Purity, and original holy Institution?

NOT

NOT that I purpose to make this Work a Collection of Church Apparitions, whether Popish or Protestant; any more than I shall enter upon a reciting the *Universalia* of State Apparitions; 'tis well for this Age, both in Church and State, that my Doctrine of the Rest of Souls is establish'd; for certainly, if the Souls of the Departed could be disturb'd either in Heaven or Hell, by the mad things, or the simple things, the good things, or the wicked things transacted by their Posterity in these Days, there must be as great an Uneasiness in those eternal Mansions on account of the present Age, as ever there was since History gives us any Account of things: Never did any Generation make such Fools of their Fathers, and such wise Men of themselves, and both so unaccountable; sure it must be, that the Dead cannot come to the Quick, and that they know nothing of us, or the whole World would be one Apparition, and we should, as Sir *W*—— *B*—— said above, have all come up again that was under Ground, the dead World would be too many for the living World, and we should meet ten Apparitions in every Street for one living Creature.

BUT to come to the Case in hand, the first Christian Apparition I meet with deserves our particular Remark; first indeed, because of the Importance of the Occasion, namely, for the Confirmation of the Faith of all true Catholicks in that great disputed, yet unsettled Point, *viz.* Whether *ever St.* PETER *was at* ROME *or no?* a Point so essential, and which the Hereticks take so much Pains to make doubtful, that if we Catholicks do not establish it past all the Cavils of our Enemies, we do nothing; and for this we bring the miraculous Apparition of Jesus Christ to St. *Peter* just without the City, and which carried *Peter* back again into the City; so that as he came out of *Rome*, and re-

turn'd

turn'd to *Rome*, Christ himself being Witness to it, sure it can never be disputed any more.

THIS being of so great Importance to the Catholick Church, it is meet I should bring you good Authority for the Relation; and therefore thinking my self not competent, not a sufficient Evidence, being perhaps suspected of Heresy, I shall give it you out of the Labours of an ancient Father of the *Roman* Church, and you shall have the Story from his own Mouth, and in his own Words, as follows: It is the famous Doctor *Smith*, a Popish Preacher in Queen *Mary*'s Days, who boasted that he had overcome both Bishop *Ridley*, and Bishop *Latimer*, in a Dispute against them about St. *Peter*'s having been at *Rome*. Take a piece of the Reverend Doctor's Sermon.

THE Doctor's Business was to take upon him to run down the poor oppress'd Confessors, *Cranmer*, *Ridley* and *Latimer*, and make them odious to the People; and being to preach a Sermon upon this Subject at *Whittington* College in *London*, (the same, or near it, that is now call'd St. *Martin Vintry*) He begins thus,

" MY Masters, you are in great Error concern
" ing the blessed Sacrament, and all your Trust
" was in *Cranmer*, *Ridley*, and *Latimer*; as for *La-*
" *timer*, he said in *open Disputation* at *Oxford*, that
" he had no Learning in that Matter, but out of
" *Cranmer*'s Book. Before this I disputed with
" *Latimer*, twenty Years ago, and then he had no
" Learning: As for *Cranmer*, he said that his Learn-
" ing came from *Ridley*; and as for *Ridley*, I dis-
" puted with him my self now at *Oxford* the other
" Day, and I proved my Argument thus, *Ille cui*
" *Christus obviavit Romæ fuit Romæ*; *ac Christus*
" *obviavit Petro Romæ*: *Ergo Petrus fuit Romæ*. That
" is, He whom *Christ* met at *Rome* was at *Rome*;

but

" but *Christ* met *Peter* at *Rome*, ERGO *Peter* was " at *Rome*.

" BY this Argument I prove two things, and " singular Mysteries of our Faith.

" *FIRST*, *That Peter was at Rome*, against those " who clatter that *Peter* never was at *Rome*.

" *SECONDLY*, That if *Peter* met Christ " bodily, as *Abdias* reporteth, and which I am sure " is true, or else such an ancient and holy Father " would never have written it; then consequently " he may as well be in the Blessed Sacrament, as " he was met bodily. To this *Ridley* stood like a " Block, and feeling himself convinc'd, answer'd " nothing. Then said I, *cur non respondes Hæretice, " Hæreticorum, Hæreticissime?* did I not handle " him well?

" THEN he deny'd the Minor, which I proved " thus. Christ met *Peter* going out of *Rome*, and said " *Good-morrow Peter!* whether goest thou? *Peter* " answer'd, Good-morrow *good Man*, whither goest " thou? Then said *Christ*, I go to *Rome* to suffer. " What! saith *Peter*: I trow, unless I take my Marks " amiss, ye be JESUS CHRIST: *Good Lord*, how " do you? I am glad I have met you here. Then " said Jesus Christ to *Peter*, Go back and suffer, or " else I must; *& pro te & me*.

" WHEN *Ridley* had heard this my Proof, and " *Abdias*'s Authority, a Doctor ancient and irre- " fragable, he answer'd never a word; and thus I " confuted *Ridley* in the Audience of a thousand; " and yet ye say, that Jesus Christ was never bodily " on Earth since his Ascension.

HERE's an Apparition of good Fame, and of extraordinary Authority; and if any Objection can lye against it, 'tis only whether it be true or not; but I am not to answer for that, 'tis certainly true, that the Learned Doctor preach'd this excellent Sermon, and that's enough for me.

BUT

BUT having thus given you an Apparition of such great Authority, namely of Jesus Christ himself, I shall quote you a few others of a more modern kind to confirm you in this Principle, namely, that Apparitions did not cease in the Church: Tho' Miracles are said to cease, and Prophesies cease, tho' Oracles are dumb, and the Dead do not return; yet that Apparition is not wanting, and the Artifices of the Fathers remain; namely, that they can show you wonders in Vision every Day for the Confirmation of that great Catholick Verity.

I MIGHT descend here to the famous Apparition of *Loudon*, commonly call'd the *Devil* of *Loudon*; and the yet more famous Apparition of *Jetzer* at *Bern* in *Switzerland*. These are indeed Orthodox Delusions, and both carried on with the utmost Assurance, I had almost said Villany, by the Priests: But I am not come so far down yet on our way to Modern Roguery.

ONE of our Popes I think insisted, that he had had an Apparition of the *Devil* to him; whereas St. *Francis*, and St. *Ignatius* each in their turn put the Bite of Apparition upon the World, in so many particular cases, that if they had not, as we may say, left it off in time, as the World took them for mad Men and Fools, they would have taken them for what they really were, *viz.* Knaves and Cheats, and have used them accordingly; and indeed it was once within an Ace with St. *Francis* of his being whipt through the Streets at *Naples* for an Impostor; and he had but one way to get off, which was to add some things to his Conduct so extremely silly and ridiculous, that he was taken for an Idiot, and let run loose in the Streets with a crowd of Boys at his Heels following and shouting at him, and throwing Dirt and rotten Eggs upon him. This he turn'd into a species of Martyrdom, valued himself upon it, and would not suffer the Filth to be

be ſcraped off from him; becauſe it was the Ornament and Crown of his Sufferings for preaching the Goſpel.

IT was doubtful, for ſome time, whether this holy Enthuſiaſt had more Apparitions of the *Bleſſed Virgin*, or of the *Devil*, following him: It is true, ſome of our Hereticks affirm'd he had no Apparitions at all, either of the *Virgin* or of the *Devil*; but that it was all a *deviliſh* Cheat, which he had the Face to put upon the World. But this, they tell us, is too uncharitable; becauſe 'tis ſuppoſing the Wretch himſelf, (who, it is allow'd, was a very weak and ſilly, tho' an impudent Fellow) was able to Impoſe upon all the World at that time, who Univerſally believ'd that he had ſeen ſome Apparitions which elevated his Mind to that degree of Euthuſiaſm which he appear'd acted by.

BUT then, if we muſt allow he was viſited with Apparitions, it muſt be of the *Devil*, not the *Bleſſed Virgin*; becauſe we have no Scripture Authority to ſupport the Notion that ſhe ever did, or can appear at all, either to him or any body elſe; and that all the pretended Apparitions of the Virgin *Mary*, of what kind ſoever, which the Legends are full of, are the meer Impoſtures of the Prieſts, as really and openly as if they had been ſeen to be perform'd: Such was her ſpeaking to St. *Bernard*, when he came up the Nave of the great Church at *Millan*, at four ſteps, twenty Yards at a ſtep; at the firſt ſtep he ſaid *O Fælix!* at the ſecond ſtep, *O Pia!* at the third ſtep, *O Santa!* and at the fourth ſtep, *Maria!* to which the Image anſwer'd, *Salve Bernardi.* The Marks of the four ſteps, Dr. *Burnet*, in his Letters, tells us are to be ſeen in the Church ſtill, cover'd with little Plates of Braſs, having the Words ſeverally cut upon them: and yet in ſpite of the Relique we cannot

for our Lives believe that the silent Image spoke to him, any more than that he stept twenty Yards at a stride.

Upon the whole, we are at a Point with St. *Francis*, that if any Apparition did haunt him, it was that of the *Devil*; and they tell us this was so frequent, that at last he pray'd to the *Virgin*, that the *Devil* might not be allow'd to appear to him but upon extraordinary Occasions; and that whenever he did, he should have the better of the *Devil*, if he contended with him: after which the *Devil* never appear'd to him at all in his own Shape, as it seems he used to do, but always under some Disguise, or in other Persons Shapes, tempting him in those Apparitions, as he found Occasion; but that he was always too hard for him, and drove him away. Who had the Victory at last, History is silent: but some are apt to doubt that the *Devil* had the better of him then, for that we do not read much of his Triumph over the *Devil*, in *Articulo Mortis*.

St. *IGNATIUS*, the Patron of the *Jesuits*, pretended to make St. *Francis*, who was before him, his Patron, and to Mimick him in all his most ridiculous Extravagancies; and these of Apparitions amongst the rest: and his Life indeed is full of Histories of Apparitions, either of one Saint or other, or of the *Devil*, or of the *Virgin*, upon all Occasions, and some of them the most trifling and frivolous in the World.

St. *FRANCIS* being very melancholly, earnestly desir'd to hear some Musick, being told that Musick would exhilerate the Soul; and immediately an Apparition of Angels surrounded him, and making a Concert of most harmonious Musick play'd admirably for his Consolation, for a very considerable while.

St.

ST. *IGNATIUS* had like Apparitions of Angels playing sweet Lessons of heavenly Musick to him when he was writing his Book of Constitutions; likewise after his Death a Concert of Angels made most excellent Musick at his Grave, and several Stars were seen plac'd upon his Sepulchre.

N. B. *The first Stars that were ever seen in Apparition upon Earth; nor indeed did I ever hear that the Stars walk'd before.*

SOME Apparitions have been form'd by the Policy, or rather the meer Face of the Priests, to prove their absurd Doctrines. *Surius*, a zealous Writer for Invocation of Saints, says, that *whatever* Hereticks *may prate*, (he should have said, whatever the Scripture may prate) *it is abundantly prov'd that the departed Saints know our Concerns on Earth, and hear our Petitions*, and so he determines the Question in Controversy, *viz.* Invocation of Saints.

Surius Not. ad Bonavent. in Vit. St. Franciſci.

HE does not indeed offer any thing to prove the Fact, but several miraculous Apparitions of the *Blessed Virgin* to the devout Priests praying to her, one of which may be as true as the other.

TO prove the Possibility of a Person being in two Places at once, we are assur'd of the following Apparition of St. *Ignatius*.

LEONARD KESEL, a Jesuit of *Cologne*, passionately desir'd to see this extraordinary Person; of whom he had heard such wonderful Things related, and whose Fame spread far and wide for a most wonderful Man: *Kesel*, an honest well-meaning Man, knowing very well the best way to see a Man was to be brought to the Place where he was, and having no Notion of his being a Worker of Impossibilities, tho' he thought him a strange Person too; yet, I say, not dreaming of Miracles,

he writes to *Ignatius* what a desire he had to see him, and begs his Leave, (for *Kesel* being a Priest of his Order, he could not stir without License) I say, begs his Leave to come to *Rome* to receive his Blessing.

IGNATIUS forbids him; positively assuring him that if such an Enterview was necessary, GOD would provide a way for it, without giving him the trouble of so long a Journey.

KESEL did not understand the meaning of the Answer, and was extreamly dissatisfy'd to be so far under the Displeasure of his Superior, as to be deny'd coming to see him, which he so passionately desir'd; however he was oblig'd to submit, and waited the Event.

UPON a Day, says the Story, when he least thought of it, behold *Ignatius* comes up into his Cell, or Chamber, and having talk'd with him a very considerable while, suddenly disappear'd; leaving the Jesuit exceedingly comforted with such a prodigious wonderful Visit.

ST. *FRANCIS* did these things frequently, it seems, and rid thro' the Air in a fiery Chariot; which I dare say is as true as that St. *Dunstan*, while he was a Boy, flew down from the top of *Glastenbury Tor*, or *Tower*, a Place well known in *Somersetshire*.

THE Conversion of St. *Ignatius*, they tell us, was brought to pass by an Apparition of St. *Peter* to him, who came and touch'd his Wounds receiv'd in Battle, and healed them immediately; and yet it seems as if St. *Peter* was but a lame Doctor, for that St. *Ignatius* halted, and that his Leg was crooked as long as he liv'd, cannot be deny'd; whereas when St. *Peter* healed the impotent Man at *Jerusalem*, the Text says he made him *every whit whole*, *Acts* iii. 7, 8.

ST. *FRANCIS* is said to have done innumerable Cures for sick and diseased Persons, by appearing to them after his Death, and I could fill a Volume with the History of them; but it seems to be needless, all true Catholicks acknowledge it.

PASCALL, *Ignatius*'s Chamber-Fellow and Companion, being reduced to great Necessities after his Death, implores the Assistance of his Collegue in the Church of St. *Laurence*, or some other Church at *Rome*; immediately he heard a melodious Sound, and saw *Ignatius* appearing to him, attended with a numerous and beautiful Train of the Servants of God; but what Relief the Apparition gave him in his extream Necessity, *this Deponent saith not.*

BUT I may close the Discourse of impos'd Apparitions with that memorable Story of *Jetzer*, a *Dominican* in the Monastry or House of *Dominicans* at *Bern*, in *Swisserland*: The Forgery is manifest, and the Reason of it; 'twas an Imposition upon the *Franciscans*, and contriv'd to carry on the Contention which was between the two Societies to a compleat Victory.

THE *Franciscans* insist upon the *Blessed Virgin*'s being Immaculate, and born without original Sin, sanctify'd from the Womb; and therefore they canonize Blessed St. *Ann*, who was the *Virgin*'s Mother, and make her a triumphant Saint; almost as glorious as her Daughter, and have a Service for her, call'd, *the Prerogatives of St.* Ann, *Mother of the Mother of God:* wherein they declare she conceiv'd the *Blessed Virgin* without the Knowledge of a Man, and that it was upon an Apparition of two Angels to her, which she relates to her Husband *Joachim*. There's an Apparition too for the Confirmation of the *Franciscans*. (That's by the way.)

THE *Dominicans*, on the other hand, deny that the *Virgin* is Immaculate; they allow that she is conceiv'd in Sin, but that she continu'd under the *Culpa* or *Defilement* but three Days; and they bring in an Apparition of the *Blessed Virgin* to this Friar *Jetzer*, lamenting to him that they should go about to make her equal to her Son in Holiness, and confessing, in the Words of the Text, that she was *shapen in Iniquity*, *Psal.* li. 5.

So here is one Miracle to confute another, and perhaps both alike authentick.

BUT the Story of *Jetzer* is full of Miracles, all contriv'd by the Prior, and three of the Fathers: first, the Apparition of a Soul in Purgatory comes to *Jetzer* with a Box near his Mouth, so contriv'd, that when he breath'd upon it, it appear'd to be all Fire coming out of his Mouth; he had also three Dogs hanging upon him, and gnawing him as his Tormentors.

IN this Posture he comes to the poor Friar *Jetzer* in the dark, and when he was in his Bed, tells him his deplorable Condition, but that he might be taken out of Purgatory by his Means, and by his Mortifications; and this Story he backs with most horrible Groans, as in the utmost Misery by his Sufferings.

N. B. *You are to understand that this Friar* Jetzer *was a Fellow pick'd out to make a proper Tool for these Impostures, being very silly, and very devout; and had they not over-acted the thing, the Design might have gone a great way.*

IN Consequence of the first Apparition, they made the poor Friar undergo severe Discipline, Whipping and Mortifications, and then the Apparition came and thank'd him, and told him he was deliver'd out of Purgatory by his Means; so that

Part

Part ended, to the infinite Satisfaction of the poor macerated Friar.

THE next was the Apparition of the ſame Perſon, but in the Habit of a *Nun*, repreſenting St. *Barbara*, and all in Glory; telling him, that the bleſſed Virgin was ſo delighted with his Zeal and Devotion, that ſhe would viſit him the next Day in Perſon, and give him her Benediction for Conſolation in his Sufferings and Mortifications; at which the Fool (the Friar I mean) was raviſhed with Joy, and prepar'd himſelf and the whole Convent to receive her.

AT the appointed time, the expected Deluſion appeared: The bleſſed Virgin, clothed with the utmoſt Magnificence, dreſs'd up with Jewels, as ſhe uſed to be on Occaſion of the moſt ſolemn Feſtivals; attended by Angels which were ſeen to be flying about her, as her Pages.

N. B. *They were the little carv'd Angels which were placed in the Church upon extraordinary Days, and now placed as Machines about the Apparition, and lifted up in the Air, with Pullies faſten'd in the Room above.*

IN this Equipage, the Lady Queen of Heaven, Mother of God, was brought in Apparition to her poor mortify'd and humble Servant; ſhe careſt him with high Expreſſions of Affection to him, extolling the Merit of his Charity, in ſuffering ſuch Severities for the meer Love of delivering a poor tormented Soul out of Purgatory; own'd to him, that ſhe was conceived in original Sin; and told him Pope *Julius*, who then held the Chair, ſhould put a final End to all thoſe Diſputes, and ſhould aboliſh the Feaſt of her Conception. After much more to the ſame purpoſe, ſhe promiſed him a Miſſion to go to the holy Father in her Name, to aſſure him of the Truth of the Viſion, and that it was her Pleaſure it ſhould be ſo; and in Confirmation of it

all, ſhe gave him three Drops of Blood, which ſhe told him were the Tears Chriſt ſhed, when he wept over *Jeruſalem*; with abundance of ſuch like.

HERE was a true ſham Apparition now, form'd to eſtabliſh a particular Sect or Society; and a particular Profeſſion, concerning the immaculate Conception; here could the impatient Friars have ſet Bounds to their Revenge, they had had a compleat Victory over the *Franciſcans*. Nay, had St. *Francis* himſelf come up in Apparition on the other ſide, it would not have balanc'd the Cheat; for all the World began to give Credit to the Apparition.

BUT the Prieſts knew no Bounds; nothing would ſerve them but new Apparitions to the Friar, and new Mortifications to the *Franciſcans*; 'till in ſhort *Jetzer* himſelf, as fooliſh and ſimple as he was, ſaw through it, detected the Cheat, and eſcaping out of the Monaſtery, diſcover'd it all to the Magiſtrates, having twice eſcaped being poiſon'd by them; ſo the whole Fraud ended at the Gallows, or rather at the Stake, for the four Friars were condemned to be burnt, and were executed accordingly.

THE Hiſtory of the Diſcovery is not to my Purpoſe, it may be ſeen in many Authors, as alſo the Tryal, Sentence, and Execution of the Criminals at *Bern*, *May* 31, 1509, where they were all burnt together. But this Part is effectually to my Purpoſe, *viz.* that there has been, and I doubt not ſtill is, a great deal of ſham Apparition impos'd upon the World by the Deluſions of others; and as it lies chiefly among the Clergy, where muſt we look for it, but where it is to be found?

NOR are the Pagan Clergy free from the ſame vile Practices, namely, to forge Apparitions to confirm their Deluſions; and the Hiſtory of all Countries are full of Accounts of it, too many to repeat here.

THE

THE Poſſeſſions and Exorciſms in the diſmal Story of the *Devils* of *Loudon*, are full of Apparitions and Viſions, by which the wretched Fraud was carried on, and by which ſo much Villany was practis'd, as is almoſt without Example; a Story which has already fill'd a Book, and is extant in many Languages; a Fraud not out-done by the Brachmans and Prieſts of the *Pagans* in *China*, or in *Japan*.

I MIGHT next entertain you with ſham Apparitions put in Practice by the *Devil* himſelf, in thoſe Countries where he has made himſelf be worſhipped as a God, and where he ſupports all the Devil-worſhip by Apparition; ſhowing himſelf now one way, now another, as he finds it for his Purpoſe; appearing one Day in Fire and Flame, at another time in Storm and Tempeſt, at a third time in Humane and Familiar Shape; and in all the End is to keep up the Dread of his Perſon in the Minds of his Worſhippers, and to preſerve a Reverence to his Inſtitutions, whatever they are.

IF we may believe our Writers of Travels, and Obſervers of Things, the *Devil* not only aſſumes Humane Shape, but inſinuates himſelf in the real Perſon of a *Devil* to the Women, and ſo poſſeſſes them, (to ſay no more of it) as to commit horrid nameleſs Wickedneſſes with them, ſuch as are not to be ſuggeſted without Horror. In other Places, the Apparition of the *Devil* is the Fund of all their religious Worſhip, and he has Altars erected, and Sacrifices, nay, which is worſe, Human Sacrifices offered to him.

IN theſe horrid Performances, he appears in terrible Shapes, and the poor Natives are ſo frighted at him, that the Fear only excites the Homage which they pay to him, and ſecures to him an entire Sovereignty: for Fear, may, for ought I know, be the Characteriſtick of a Pagan Worſhip, as Love is that of a Chriſtian.

THE

THE Great Temple of *Montezuma* at *Mexico* was little else but a horrible Butchery of Humane Carcasses, the Blood of which lay sprinkled or dash'd against the Walls, 'till it lay there hardened and congeal'd, if Report may be believ'd, above a Foot thick, and that they sacrifiz'd at least twentythousand People a Year, in that one Pagode or Temple.

THE *Indians* confess'd, that they had frequent Apparitions among them of the Spiritis, which they called by several Names; and that the Great Spirit, that is the *Devil*, also appeared to them upon their Great Festivals, in bright and extraordinary Apparition; to approve and accept of their Worship and Homage, and no doubt of their Sacrifices too.

IN *Cochin China* we are told the *Devil* goes farther; for he not only shows himself in Apparition, but he utters lying Oracles, even himself in his proper Person, and also whispers such Answers to the Priests, as serve to keep up a Decorum in their Worship, and a secret Reverence to his Person. And Father *Borri* says, the *Devil* walks about there so frequently, and so familiarly in Humane Shapes, that they are not at all disturb'd at him.

AT other times, as the same Author affirms, they associate themselves with particular Persons, upon various Occasions, and especially with the Women, as above; so that, in short, in some Cities, which are very populous, it would be something hard to distinguish between the real People and the Apparitions. How far, if it were examin'd into, it would not be the like among us, I won't pretend to say.

WHO knows, in our Throngs of divided Christians, whether he meets with a Saint or an Apparition; whether he talks with a Counsellor or a *Devil?* and the art of discerning would indeed be well worth

worth having; indeed, it would be worth buying, if Money would purchaſe it. The *Devil*'s Diſguiſes are very many, and Apparition is one of the beſt of them, becauſe he can ſoon change Shapes, and change Poſtures, which in other Caſes he may find leſs advantageous to his Intereſt. Nor is it eaſy for Mankind to come to the Certainty, even when he ſees an Apparition, whether it be a Good or an Evil Appearance; and the beſt way of finding it out, except that of judging by the Errand he comes on, and which I have mention'd already, is to ask it the Queſtion directly; if it equivocates and ſhuffles, conclude 'tis the *Devil*; for he is a Sharper, and a Diſſembler from the Beginning: if 'tis a good Spirit, it will anſwer you directly and honeſtly, and tell you its Buſineſs at once; and this is what I mean, where I ſay, SPEAK TO IT.

IF you find it is a good Spirit hearken to it; if the *Devil*, defie it; and whether it be a good or evil Spirit, *fear it not*; for both are under the ſpecial Direction and Authority of him that made the World, and will govern it, in whoſe Hands you are; and 'tis well it is ſo; For as Good is above Evil, ſo God is above the Devil. Tell him ſo, and bid him Defiance, and if you can but do it with a good Heart he's gone; depend upon it, he'll never ſtand you, *Probatum eſt.* But I muſt leave off the religious Cheats, for they are endleſs; 'tis time to talk of Apparitions of another nature, leſs ſerious, and leſs tireſome to hear of.

CHAP.

CHAP. XV.

Of Imaginary Apparitions, the Apparitions of Fancy, Vapours, waking Dreams, delirious Heads, and the Hyppo.

AS the *Devil* is not so Black as he is Painted, so neither does he appear in so many Shapes as we make for him; we Dress him up in more Suits of Cloaths, and more Masquerade Habits, than ever he wore; and I question much, if he was to see the Pictures and Figures which we call *Devil*, whether he would know himself by some of them or no.

IT would require more Skill than, I doubt, I am Master of, to bring you all to a right Method of thinking upon this Subject; however I shall venture upon it by way of Essay, that you may form such Images of the *old Gentleman* in your Mind, that you may not be cheated about him, may know him when you see him, may not call him out of his Name, or bestow his Right Worshipful Titles upon another.

IT is observable, that tho' most People in all Parts of the World allow there is such a thing as a *Devil*, an evil Spirit, an Arch-Enemy of Mankind; and they are pretty near one another in their several Notions of him; for even those Savages that worship him, acknowledge they do so only that he may not hurt them; yet they differ exceedingly in their Ideas of his Person, and that almost every where; and accordingly it follows that they must differ in their Representations and Pictures of him.

SOME

SOME Paint him one way, ſome another; and yet I obſerve that ſo little good Will they have for him any where, that they all Picture him as ugly, as monſtrous, and as deform'd as they can.

I HAVE heard of ſome Pagans who worſhip a black Cloud for the *Devil*, becauſe it often ſpeaks in Noiſes, and breathes out Fire. I cannot ſay but worſhipping the Sun for a *God*, and the Thunder and Lightening for a *Devil*, ſeems to me to have more Senſe in it than many of the other Branches of Idolatry in the World; the one being the moſt natural reſemblance of the greateſt Good, and the other of the greateſt Evil in the World.

SOME, I am told, reſemble or repreſent the *Devil* by a vaſt great Globe of Wood carv'd or cut all over into Mouths, deſcrib'd in a thouſand different Diſtortions, gaping, grining, and voracious Figures; all intimating a greedy unquenchable Thirſt or Appetite to devour and deſtroy; rolling itſelf continually about, ſo that ſome of its thouſand of Mouths being undermoſt, are always gaping and biting, and taking in ſomething, but ever unſatisfy'd, the reſt of 'em gaping ſtill for more. If this hideous Repreſentation is not juſt to his Form, I think verily it is juſt to his Nature, and is very Emblematick: the Thoughts it gives Birth to in our Fancy, may not be ſo remote as are form'd by thoſe ſimple, Comick, and yet wou'd-be-frightful Draughts we draw of him; with a Cock's Bill, Aſs's Ears, Goat's Horns, glaring Eyes, Batts Wings, cloven Foot, and Dragon's Tail; not one of which, except the laſt, having either Antiquity or Authority for them, that I know of.

IT's true, he is deſcrib'd in the *Apocalypſe* as a great red Dragon, and in another Place as a Beaſt, but neither of them give us any true Idea of his real Form.

Now

Now if we do not know his Figure, how shall we know him in Apparition? for if we know nothing of his real Shape, how shall we judge of him in his Disguise? How shall we single him out upon Occasion? Suppose we were to look for him at a Masquerade; For my Part I cannot deny but I might mistake him, and pitch upon a Priest, or a Turk, a Tinker or a Tarpaulin, and say this is the *Devil*, or that is the *Devil*, as soon as the real *Hydra-pater* himself, and let him pass perhaps for a *No-body* worth taking Notice of.

As then, *I say*, we have such unguided Notions of him, and know him so little in any of his uncouth Figures and Disguises, 'tis not so much wonder that we mistake every ugly mis-shapen monstrous Thing, and call it by his venerable Name.

How often has poor unhappy shapeless *Z*——*M*——— been started at, even in the open Day; nay, in the very Sun-shine? Bless me! says a fine Lady in the *Mall*, one Day as she pass'd him, sure that's the *Devil:* Why Sister, says she to the Lady that was next her, did not you see it? I'll be gone, I am frighted out of my Wits: Why if I should meet it again, I shall sink into the Ground: I'm sorry I did not see him, says the Sister, for I want mightily to see the *Devil*; but I was happily better employ'd, for just that Moment Sir *G*——— *D*———, that Glory of Heroes, the brightest of Men, went by me; my Soul flew along with him, dear Sister, 'tis hardly come back yet.

O! YOU'RE happy, Sister, you saw a Heavenly, I an Infernal; you an *Arch-Angel*, I the *Devil*: let me go, Sister, for I am undone if I see him again; if I were with Child I should bring forth a Monster.

HE had not gone twenty Yards farther, but a Knot of Ladies met him; it seems they were *Roman*

man Catholicks, and they all croſs'd themſelves and look'd up to Heaven, ſaid every one of them an *Ave* and a *Pater*, and went on as faſt as they could.

A LADY big with Child had the Misfortune to be next, who was ſo frighted, ſhe fell into Fits, went home, and Miſcarried; and laſtly, which was more unhappy, juſt as he ſtept out of the *Mall*, at the turning to St. *James*'s, he almoſt joſtled another Lady that was nearer her Time, and ſhe immediately call'd for a Chair, was carried away, fell into Travel, and died in Child-bed.

AND yet this Piece of Deformity, this Scare *Devil*, *Z*—— *M*——, is an honeſt good-humour'd Fellow as lives, and I happen'd to ſee him ſoon after.

WHAT have you done, *Zach? ſaid I*, was you in the Park to Day?

YES I was, *ſays he*. Why, what's the Matter, have any of the Ladies fallen in Love with me?

YES, yes, *ſays I*, you put the whole *Mall* in an Uproar.

I THOUGT ſo, *ſays he*; I knew I ſhould have Admirers as well as other Beaus: Why not, pray? but let 'em die, I am Inexorable.

BUT do you know what Miſchief you have done? *ſaid I in Earneſt*.

NOT I, *ſays he*, but I ſuppoſe I may have frighted ſomebody or other with my *Devil*'s *Face*; and what then? how can I help it? If they don't like me, they may look off o' me.

WHY no, *ſays I*, it ſeems they can't.

NO, no, Beauty is attractive, you know, and ſo is Deformity, *ſays he*; if you meet a *Will with a Wiſp* you can't look off of it: They will look at me, they can't help it, and they look ſo long you ſee, that I fright every now and then one or two of them into Love with me.

HARD

HARD Fate of the Sex, *said I, Zach.* that Men should be so scarce they must be in Love with the *Devil.* I am persuaded many of them take you for an Apparition.

THAT's a Sign of horrid Ignorance, *says he merrily*; why, he is not half so ugly as I am. 'Tis a sign they don't know him; I tell you the *Devil*'s a comely Fellow *to me, Jack.*

THOU art an ugly Dog, that's true, *said I*, but thou art the best-humour'd, goodest-natur'd Creature alive, *said I:* upon my Word, I'd be *Z——— M———*, though I frighted all the Ladies in the Park, to have half the Wit, and Sense, and good Humour that is cover'd with so much Deformity.

AND I'd be any thing but two, *says he*, to be but just tolerable to Mankind, and not fright the Horse I ride on.

BUT two! What two pray? *said I.* Are there two Things you wou'd not change for?

YES, *says Z———*, I wou'd not be a *Fool* or a *Beggar*; but especially not the first.

NOW what is the Case of this unhappy Gentleman? 'tis quite the Reverse of what the Ladies take him for; one says he is the *Devil*, and another says 'tis the *Devil*, and another that 'tis an Apparition; and the last is true. But, of what? not of the *Devil*, I assure you. Apparitions, they say, generally assume a different Likeness; the *Devil* never Masques in Deformity, an Angel may; the *Devil* often puts on the *Beau*, and the *Beauty*; he is to-day a smart young rattling Fop, to-morrow a Smirk, a Spruce, a Harlequin; to-day he is a devout Lady at Prayers, to-morrow a Coquet, a Masquer at the Ball; but 'tis all fine and clever: he very rarely puts on Ugliness, for that wou'd be no Disguise to him.

On the contrary, when a bright Seraph dreſſes in Form, it takes up the Extreme of its Contrary; and a Divine and exalted Soul may put on the Habit of an unſightly Carcaſs, to appear in the World in a more compleat Maſquerade; and thus it was with my Friend *Zach. Ma*——, his Outſide was indeed a Maſquerade to him, he was perfectly the Reverſe of what he appear'd, and he had the brighteſt and ſublimeſt Soul that was ever wrapt up in Fleſh and Blood, in the Poſture or Habit of ſomething uglyer to look on than the *Devil*.

In a word, he was a *Devil* to the Imagination, for every body thought of the *Devil* when they ſaw him; went home and told their Maids and their Children they had ſeen the *Devil*, and told it over ſo often, 'till they believ'd it themſelves, and ſo made a real Apparition of him, as it were by the mere force of his extraordinary Countenance.

Yet the honeſt Gentleman had no Horns on his Head, no Cock's Bill, or a cloven Foot, I aſſure you; but was meer *Zach. M*——, as merry and as good-humour'd a Creature as ever liv'd; full of Wit, Maſter of Learning, Temper, and a thouſand good Qualities, without one bad one; nothing amiſs in him, or about him, but his Outſide, and as to that nothing ſo frightful in the three Kingdoms.

Now if meeting poor mortify'd merry *Zach. M*—— ſhou'd raiſe the Vapours among us, and from a little Jeſting at firſt, fright the poor Ladies into Miſcarriage, Travel, and the Grave; make them go home, and ſay in Jeſt, they had ſeen the *Devil*, 'till they believ'd it in Earneſt: what will not the like ungovernable Fancy, and Power of a frighted Imagination, prevail upon us to think or ſay?

A sober grave Gentleman, who muſt not wear a Name in our Story, becauſe it was rather a Di-

ſtemper in his Mind than a real Deficiency of Brains, had, by a long Diſuſe of the ſprightly Part of his Senſe, which he really had no want of at other times, ſuffer'd himſelf to ſink a little too low in his Spirits, and let the *Hypochondria* emit too ſtrongly in Vapour and Fumes up into his Head. This had its Fits and its Intervals; ſometimes he was clear-ſighted, and clear-headed, but at other times he ſaw Stars at Noon-day, and *Devils* at Night: In a word, the World was an Apparition to his Imagination, when the *Flatus* prevail'd, and the Spleen boil'd up; of all which he could give no account, nor could he aſſiſt the Operation of Phyſick by any of his own Powers towards a Cure.

It happen'd that he was abroad at a Friend's Houſe later than ordinary one Night, but being Moon-light, and a Servant with him, he was eaſy, and was obſerved to be very chearful, and even *Merry*, with a great deal of good Humour, more than had been obſerved of him for a great while before.

He knew his Way perfectly well, for it was within three Miles of the Town where he liv'd, and he was very well mounted; but tho' the Moon was up, an Accident which a little diſorder'd him was, that it was not only cloudy, but a very thick, black Cloud came ſuddenly, (that is to ſay, without his Notice, ſo it was ſuddenly to him) and ſpread over his Head, which made it very dark; and to add to the Diſorder, it began to rain violently.

Upon this, being very well mounted, as I have ſaid, he reſolved to ride for it, having not above two Miles to the Town; ſo clapping Spurs to his Horſe, he gallop'd away. His Man, whoſe Name was *Gervais*, not being ſo well mounted, was a good way behind. The Darkneſs and the Rain together put him a little out of Humour; but as that

was

J. V.dr Gucht Sculp.

Pag. 370.

was a little unexpected perhaps it made him ride the harder, rather than abated his Pace.

In the Way there was a small River, but there was a good Bridge over it, well walled on both sides; so that there was no Danger there, more than any where else: But the Gentleman kept on his speed to go over the Bridge, when being rather more than half over, his Horse stopt on a sudden, and refused, as we call it, bearing off to the right hand; he saw nothing at first, and was not much discompos'd at it, but spurr'd his Horse to go forward; the Horse went two or three Steps, then stopt again, snorted, and stared, and then offer'd to turn short back; then the Gentleman looking forward to see what was the matter, and if he could observe what the Horse was scared at, saw two broad staring Eyes, which, as he said, look'd him full in the Face.

Then he was heartily frighted indeed; but by this time he heard his Man *Gervais* coming up. When *Gervais* came near, the first thing he heard his Master say, was —— *Bless me, it is the Devil!* at which *Gervais*, a low-spirited Fellow, was as much frighted as his Master. However, his Master, a little encouraged to hear his Man so near him, press'd his Horse once more, and call'd aloud to *Gervais* to come; but he, as I said, being frighted too, made no haste: at length with much ado his Master, spurring his Horse again, got over the Bridge, and passed by the Creature with broad Eyes, which (the Light a little encreasing) he affirm'd positively, when he was pass'd, was a great black Bear, and consequently must be the *Devil.*

Tho' *Gervais* was near enough, yet fearing his Master would set him to go before, he kept as far off as he could: When his Master call'd he answer'd indeed, but did not come on, at least did not make much haste; but seeing his Master was gone past, and that he himself was then obliged to fol-

low, he went on softly, and when he came to the Bridge, he saw what it was his Master's Horse snorted at, and refused to go on; of which you shall hear more presently.

His Master's Horse being got past the Difficulty, needed no Spurs, but (as frighted Horses will) flew away like the Wind; and the Rain continuing, his Master, who on many Accounts was willing to be at home, let him go; so that he was at home and got into the House, long before his Man *Jervais* could get up with him.

The Master, as soon as he came into the Light, swoon'd away, and the Fright had had such an effect upon him, that when with much Difficulty they had brought him to himself, he continued very ill; and when his Lady, and a Sister he had in the House with him, as much over-run with the *Hyppo* as himself, came to enquire what had happened to him, he told them a formal Story, that at such a Bridge he met the *Devil*; that he placed himself just at the coming off from the Bridge, on his left hand, at the Corner of the Wall; that he stood and stared in his Face, and that he could distinctly perceive it was the *Devil* in the Shape of a *Bear*: He gave other Descriptions, so punctual and particular, that there was no room to doubt but it was an Apparition, and that it was in the Shape of a great Bear.

GERVAIS came home soon after, and going into the Stable directly, as was his Business, to take care of his Master's Horse as well as his own, there he told the Story his Way, among the other Servants, and especially two or three Grooms, and Servants belonging to Gentlemen that were Neighbours; and he tells them, that his Master was in great danger of being thrown over the Wall of the Bridge, for that his Horse was frighted at an Ass which stood just at the Corner of the Wall; and it was my

Fault

Fault indeed, says *Gervais*, for it was a young Horse, and I had never told my Master; but it was a Trick he had got that he could not abide an Ass, and would by no means come near one if he could help it.

And are you sure 'twas an Ass, *Gervais?* says the other Servants, staring at one another as if they were frighted: Are you sure of it? Yes, says *Gervais*, for as soon as my Master got by it, I rid up to it and thresh'd it with my Stick, and it fell a braying, which you know, says *Gervais*, is a base ugly Noise, and so I came away and left it.

Why *Gervais*, say they, your Master believes it was the *Devil*, as really as if he had spoken to it.

I'm sorry my Master should be so frighted, says *Jervais*; but I am very sure it was nothing but an *Ass*. But the Story had gotten Vent, and the first Part of it flew all over the Town that Mr. ——— had seen the *Devil*, and was almost frighted to Death.

Then came his Man *Jarvis*'s Tale, and made it appear that Mr. ———'s strange and wonderful Apparition was dwindled into an Ass, and that the *Devil* he had seen in the Shape of a Bear was no more than a poor *Boricco*, as the *Italians* call him; this made his Master be laught at sufficiently.

However, poor *Jarvis* or *Gervais* was fain to turn out, and lost his Place for it; and the wise Mr. ——— to this Day insists upon it, that 'twas the *Devil*, and he knew him by his broad Eyes; tho' 'tis known that a Bear has very little Eyes: but 'tis impossible to perswade any Vapourish Body, that they have not seen the *Devil*, if they have but seen something, and that they are very sure, they are not sure what it is.

I remember a Delusion almost as gross, the Memory of which I believe remains for a Truth to this day. Not far off of the Town of *Darking* in *Surrey*, the People, or some People rather, en-

tertained a Notion, from the following Paſſage, that a Ghoſt walk'd in ſuch a Place; that ſhe (for it was an antient Lady lately dead) was ſeen hovering about the Manſion-houſe which was left uninhabited for ſome time, that ſhe would be up and down in the Houſe very often, in the Day-time, making a rumbling, and a clattering Noiſe; and in the Night-time ſhe walk'd in the neighbouring Fields with a Candle in her Hand, and that tho' the Wind blew ever ſo hard, it would not blow the Candle out; that ſometimes ſhe would appear in the open Field, ſometimes up in the Trees, and particularly there was a little Heath near *Darking* called the *Cottman Dean*, where it was ſaid ſhe was frequently ſeen.

THERE was a Boarding-ſchool of Boys in that Town, where there was in particular ſome roguiſh *London* Boys, who contrived all this Walking from the Beginning to the End; Firſt, they got a ſmall Rope, and tying one end of it to an old Chair which ſtood in an upper Room of the Houſe, (for they had found means to get in and out of the Houſe at pleaſure) they brought the other end of the Rope down on the Out-ſide of the Houſe in a private Place where it could not eaſily be ſeen, and by this they pulled the old Chair up, and then let it fall down again, and made a great Noiſe in the Houſe, ſo as it might be eaſily heard by the Neighbours; then other Boys of the ſame Gang took care to call out to the old Women in the next Houſes, that now they might hear the old Lady a playing her Pranks; and accordingly they would all aſſemble in the Court-yard, where they could plainly hear it, but not one would venture to go up Stairs. If any offered to go up a little way, then all was quiet again; but as ſoon as ever they retired, the rumbling would begin again: This was for the Day.

In the Night, one of these unlucky Boys had gotten a dark Lanthorn, which was a thing the Country People did not understand, and with this he walk'd all about the Orchard, and two or three Closes near the House, sometimes shewing the Light on this side, and then his Comrades calling all the old Women about 'em to see it, on a sudden the Light would go out, the Boy closing up the Lanthorn; and then he would run swiftly cross the whole Field, and shew his Light again on the other side. Now he would be up in a Tree, then in the Road, then upon the middle of the Heath; so that the Country People made no more Question, but that the old Lady walk'd with a Candle in her Hand, than that they saw the Light of it; and in a word, it pass'd for an Apparition as certainly as we on the other hand knew what Knavery agitated it all.

It must be confess'd that a dark Lanthorn, join'd with an Enthusiastick Head, might prevail to make such a Sham take, with weak and bigotted People, and they were mighty willing to say beforehand that they were sure something walk'd.

When they heard the Chair tumble about in the Chamber, tho' pulled by a String and no body near it, no nor in the whole House, the People who came together in the Court-yard, fancy'd often the saw Heads of People moving up and down the Room where the Noise was, and one said positively she saw a white Head-dress.

But to realize the Delusion, one cry'd out, There's the Spirit, there's the Ghost, just at such a Place of the Window; and affirm'd it stood close to the Glass, and describ'd it; another, as Moon-blind as her self, *says*, Ay, so it does, and points peremptorily to the Place, declaring that she sees it plainly; and thus they run away with it all together, that the Ghost walks and the House is haunted, and for a long time it is believ'd no other; when here

was nothing but the mean Contrivance of a few Boys.

THE Notion of Spirits appearing to discover where Money has been buried, to direct People to dig for it, has so universally prevail'd with Womankind, I might say and even with Mankind too, that it is impossible to beat it out of their Heads; and if they should see any thing which they call an Apparition, they would to this Day follow it, in hope to hear it give a Stamp on the Ground, as with its Foot, and then vanish; and did it really do so, they would not fail to dig *to the Center* (if they were able) in hopes of finding a Pot of Money hid there, or some old Urn with Ashes and *Roman* Medals; in short, or some considerable Treasure.

A COUNTRY Gentleman had an old-built House, which was the Remains of an old Demolished Monastery or Religious House, and he resolved to have it pull'd down, but thought the Charge too much to bestow; so he bethought himself of a Stratagem, which was to give it out that the House was haunted, and this he did so artificially, that it began to be currently believed; for he made a Fellow dress himself up in White, and pass swiftly cross the inner Court of the House, just at a time when he had appointed others to be at the Window to see it.

THEY gave Notice to the House that there was an Apparition; then the Master and Mistress and all the Family were called up to the Window, where, tho' it was so dark that they could not distinguish what he was, yet they plainly saw the thing in white go cross the Yard, and in at a Door of the old Building; soon after it was in they perceiv'd a Flash of Fire in the House, which was contriv'd that the Fellow should make with some Brimstone and other Materials on purpose, so that it should leave a Stench of Sulphur behind it, but not be just the Smell of Gunpowder.

As

As he expected, it began to work; ſome fanciful People having notice of it, and being deſirous to ſee the ſame Apparition, had the occaſion offer'd them, and ſaw it in its uſual manner of ſhowing it ſelf; its frequent walking was ordinary, at one part of the Houſe where the Spirit had an opportunity to ſlip out at a Door into another Yard, and ſo into the dwelling Houſe; and when it went off that way it gave a great ſtamp with its Foot, and immediately it was gone.

Upon this it was preſently ſaid there was Money hid, and the Gentleman gave it out that he would dig there for it, and mighty eager People were to have it done; however the Gentleman ſeem'd to cool in the matter: ſtill the Apparition was ſeen to come and go, walk to and again, almoſt every Night, and ordinarily it vaniſh'd in a flaſh of Fire as above, which in a word was very extraordinary.

At length ſome of the Towns People in the Village adjoyning, finding the Gentleman began to ſlight or neglect it, gave out, that if Eſquire—— would give them leave, they would dig, for that certainly Money was hid there; nay if he would conſent they ſhould have it if they found it, they would dig for it and find it too, tho' they digg'd the whole Houſe down.

The Gentleman reply'd, that was not fair for them to pull his Houſe down and have all they found too, that was too hard; but he would conſent to this, That provided they would carry away all the Rubbiſh, and all the Materials which they dug down, and pile up the Bricks and Timber in the Yard near the Houſe, and would be content with half they found, he would give them leave to dig.

Well, they conſented, and to work they went; the Spirit or Apparition which appear'd at

firſt

firſt ſeem'd to point out the Place, and the firſt thing they took down was a great ſtack of Chimnies, and a heavy piece of work it was; but the Gentleman, willing to encourage them, ſecretly hid ſeven and twenty Pieces of old Gold in a hole in the Chimney, which had no entrance into it but by one paſſage, which he Brick'd up.

When they came to this Money they were perfectly deluded, and out of their Wits; the Gentleman happen'd to be near, but not juſt upon the Spot when it was found, and he being call'd, very frankly gave it them all; but upon Condition they ſhould not expect the like, if they found any more.

In a word, this Bite made the Country Fellows work like Horſes, and more came into the knot; but that which encourag'd them farther was, they did really find ſeveral things of Value in the pulling down the Houſe, which perhaps had lain hid from the time of Demoliſhing it as a religious Houſe; and ſome Money was found too; but continual expectation and hope of finding more ſo animated the Fellows, that in ſhort they pull'd the whole Houſe down; nay, I might ſay they pull'd it up by the Roots, for they dug up the very Foundations, which was what the Gentleman deſir'd, and would have given a great deal of Money to have had done.

Nor did they leave the Houſe in a heap of Rubbiſh; but, according to his Agreement with them, they carried the Materials away, and ſet up the Timber and old Bricks in an adjacent Yard as he directed them, and in good order too.

So violent was the Perſuaſion, that (upon this fancy'd Apparition walking in the Houſe) Money was hid there, that nothing could ſtop the eagerneſs of the Country People in working; as if the Souls of the old Nuns or Friars, or whatever they were who had hid any Treaſure there, ſuppoſing any was hid, could not be at Reſt, as was ſaid in

other

other Caſes, or could be any way concern'd for the finding it ſo many Years afterward, being almoſt two hundred Years.

If they could ſuppoſe any thing ſo weak, where muſt they ſuppoſe thoſe Departed Souls or Ghoſts could have been, during all that time? and why did they not appear before? what had all the Ages between done to be ſo much leſs in their Favour, that they did not come to diſcover this Money to them? but that the Depoſit ſhould remain under Ground ſo long, without any enquiry after t, 'till this Age, not at all more worthy than their Anceſtors, ſhould be inform'd of it.

There is not a thing in Nature ſo generally receiv'd, which has ſo little Foundation, either in Reaſon or Religion, either in Nature or common Senſe; it ſeems not only abſurd, but ridiculous; there is not only no religious Reaſon in it, but it is inconſiſtent with it ſelf: what ſeems only wonderful and unaccountable in it is, that ſuch groſs things ſhould make ſuch Impreſſions, and that it ſhould be ſo impoſſible to beat it out of the Heads of the poſſeſs'd People.

If you ſhould offer to tell them that no hidden Money was ever thus diſcover'd, they would laugh at it as the greateſt Jeſt imaginable, and tell you there were five hundred Examples to the contrary; and yet in all my Search after thoſe things, and after evidence of Fact, I cannot arrive to one Example, where ever an Apparition directed to the finding Money hid in the Ground or Earth, or any other place, and that any Authentick Voucher has been brought to prove it. I know there have been many, perhaps thouſands, of ſuch Stories told, and the Particulars are handed down with them; but I ſay I never met with any Authentick Proof of the Fact, ſuch as that the Story might be told after them for Truth, and that a Man might ſay without Bluſhing that he believ'd

believ'd it. And let us but enter a little into the usual manner in which those Tales are related, there seems to be something so weak and silly in the telling, as if it was only calculated for Children and Chimney corners: for Example; the Apparition is call'd a Ghost, 'tis dress'd up (to suit the weakness of the Imagination) in a Shrowd, as if it came just out of the Coffin and the Church-yard, and as if the Habit of the Dead was assum'd, to possess the People with the Fancy of its being really the dead Body of the Person, and yet allow it at the same time to be a Spirit.

WELL, when it comes, and (be it what you will) forms it self in Apparition, all in white, and in a Shroud; what is next? it says nothing to you, but goes away before you; and perhaps speaks and bids you go or come along with it, or perhaps without speaking at all, leading and beckoning the Parties they have appear'd to, to follow them, and then stamping with the Foot it disappears at once.

THIS Stamp with the Foot is reckon'd to be a Direction to you to dig just there, in order to find some extraordinary Treasure; and he would be reckon'd very stupid and sordidly dull that should neglect the Direction, and not dig there; and many a vain and fruitless Pit has been dug on such occasions, to no purpose at all.

BUT that I may not declare my Infidelity in these things in an unreasonable manner, and disbelieve without any just Reason; let me give you a long Story, which seems to be left upon Record, of a Pedlar in the Town of ——— in *Suffolk*, a Story believ'd as certainly as the Gospel; and which it would be thought very absurd for any one to question the Truth of.

THERE was a Pedlar, *says the Story*, who us'd to travel about the Country with his Pack, but kept

kept a Chamber or Ware-houſe in the Market-Town for the depoſiting and laying up ſome Goods which he had there, and which were too many at a time to carry them all about with him.

It happen'd that this Man having been abroad late, and coming home with his Pack, ſat himſelf down upon a Stile, reſting his Pack at the ſame time for his Eaſe: while he ſat here, there came up to him a Ghoſt, in the Appearance of a Woman dreſs'd as above; ſhe came up to him with a ſmiling Countenance, and when ſhe diſcover'd her ſelf ſhe ſtept backward, and holding up a fine white Hand beckoned to him with a Finger to follow her.

The Pedlar, frighted as he was, immediately follow'd the Apparition; (what he did in the mean time with his Pack that's a gap in the Story, which Tradition has not ſupply'd;) the Apparition leads him in this manner, going backward and beckoning with her Hand over two or three Fields, 'till it came to a particular place, where there lay a great Stone, and there giving a ſtamp with its Foot it vaniſhed.

The Man takes the hint, marks the Stone, goes home to carry his Pack, as we ought to ſuppoſe, and comes out the next Night with a Spade and a Pick Axe, and goes to work to dig a great Pitt in the Earth.

He had not dug far it ſeems, (tho' the Story does not ſay expreſly how far) but he found a large Cheſt; I ſay large, for it could not be a ſmall one, by what you ſhall hear preſently.

He doubled his Diligence when he came to the Cheſt, and with great Labour at length got it out of the place; and we may ſuppoſe was not long before he found means to ſplit it open, and get into the inſide of it to ſee the Contents; for he found it very heavy when he labour'd to get it out.

In a word, he found the Chest full of Silver, that is to say, full of Money; then keeping his own Council, he took care to deposite it so, that by some and some he got the Money all safe home, and after that carried the Chest home also.

What the Sum was that he found here, the Story is not particular in; but it seems the bulk was such, that the Pedlar thought fit to leave off his travelling about the Country as a Pedlar, takes a House in the Town, furnishes himself a Shop, and becomes a settled Inhabitant and Shop-keeper. During his appearing in this Figure, it happen'd that the Parish Church being exceeding old and out of Repair, the Parishioners, (whether by order of the Diocesan upon a Visitation, or by the voluntary act and deed of themselves the Parishioners, I know not,) resolv'd to Repair the Church.

In order to furnish the needful Sums for this good Work, they call a Vestry, and propose a Subscription of the Inhabitants, for supporting the Expence; so the Minister and Church-Wardens go about from House to House to see what the Charitable Parishioners would contribute, and among the rest they at length came to the Pedlar's (now Shop-keeper's) House, and he being told their Business desires them to walk in.

After some Discourse, and perhaps treating his Neighbours, he asks for their Roll or Subscription Paper, in order to subscribe; looking over the Roll he sees Sir *Thomas* —— five Pounds, another Gentleman five Pounds, another ten Pounds, another forty Shillings, and so on: Come, says he, give a poor Pedlar the Pen and Ink; Will your Gentry subscribe no more than that? so he takes the Pen, and subscribes five and twenty Pounds.

Some time after this, having Occasion to make a Hatch to his Shop-Door, as in the Country is very frequent, it happen'd, that sending for a Work-

man to make this Hatch, and looking about among his old Lumber, he found nothing so proper as the old Chest that the Money was found in, and accordingly a Hatch was made of it.

A-WHILE after this, as the Pedlar was sitting in his Shop, he observ'd an Ancient Gentleman who liv'd in the Town, and who had the Reputation of a Scholar, and particularly of a great Antiquary, stood poring very earnestly, with his Spectacles on, upon his new Hatch: This brought the Pedlar to the Door, who after waiting a good while to see what it was the old Gentleman had discover'd, at last he ask'd him what it was he found upon his new Hatch, that was worth so much of his notice.

TRULY Neighbour, *says the Gentleman*, what I observe is very remarkable, tho' I cannot tell the Meaning of it; and I suppose 'tis in a Character that you cannot easily read, as well as in a Language that you may not understand.

THE Pedlar desir'd he would read it to him.

WHY, *says the Gentleman*, you do not understand it, when I have read it.

BUT Sir, *says the Pedlar*, can you not tell the meaning of it in *English?*

WHY, *says the old Gentleman*, it is the old *Saxon English* in the ancient *Gothic* Character, and it may be read thus,

Where This once stood
Stands another twice as good.

HUM! *says the Pedlar*, that's old stuff indeed: what can that signify?

NAY, *says the old Gentleman*, that I don't know, for who can tell where this stood?

AY, who indeed? *says the Pedlar*: and if they did, what can there be in that?

THEY

THEY had a little more Chat of that kind; but in short *the Pedlar* got rid of his old Gentleman as soon as he could, and began to ruminate upon the thing; *where this stood!* Why I know well enough, *says he to himself*, where this stood; I must go and see, it may be there is some more of the same.

BUT then he argued, why this is so many Years ago (six or seven at least, it seems) and if it was a Ghost or Spirit that show'd me the way to it, I warrant she has show'd some body else the way to the rest: Indeed I did not deserve it, that I did not look farther when I was at it; to be sure it's gone by this time.

THUS he argued himself almost out of the thing again, 'till at length he told his Wife of it, who it seems had been in the Secret before.

WHY, you are mad, *says she*, why don't you go immediately to the place?

NAY, *says he*, I don't know whether I can find it again or no, now.

WHAT, *says his Wife*, must the *Devil* come to show it you again? sure you an't so dull, but you may find it again.

WELL, the Man went however; indeed his Wife drove him out almost, Go, try, *says she*, you can but come without it.

HE goes, and found the place in general, but could not distinguish the particular Spot, which was levell'd partly by himself when he fill'd up the Hole again, and partly grown up with Grass and Weeds; so he comes back again, and tells his Wife, he could not tell which was the Place, so as to be particular enough to go to Work.

WELL, *says his Wife*, go in the Night; I warrant you the good *Devil* that show'd you the first will put you in some way to find the rest, if there is any more.

So

So prevail'd with by his Wife's Importunity away he went, and I think they ſay his Wife went with him; being come to the Place, the Apparition appear'd to them again, and ſhow'd them, in the ſame manner as before, the very Spot; and then vaniſh'd.

In ſhort, the Man went to work, and digging a little deeper than he did before, he found another Cheſt or Coffer, bounded about with Iron, not ſo big as the other, but richer; for as the firſt was full of Silver, ſo this was full of Gold.

They carry'd it home with Joy enough, as you may ſuppoſe, and opening it, found (as above) a very great Treaſure. Fame has not handed down the Sum; but ſomething may be gueſs'd at by the latter part of the Story, *which is told thus.*

It ſeems that all this while the Repair of the Church (mention'd above) went on but ſlowly; according to the old Saying, *it was Church-Work*; and a Veſtry being call'd upon ſome other Church-work, the Pedlar, who was preſent among the reſt of his Neighbours, took occaſion to complain, that he thought that Buſineſs was not honeſtly manag'd, that it was indeed like *Church-Work*, carried on heavily.

Some of the Gentlemen took him up a little, and told him, he took too much upon him; that it was none of his Affair; that he was not in Truſt for the Work; that they to whom it was committed knew their Buſineſs, and that he ſhould let it alone, and mind his Shop.

He anſwer'd, it was true, that he was not truſted with it, if he had, it ſhould have been finiſhed before now; and that he had a right to complain, becauſe he paid to it as well as other People; adding, that if they did not diſpatch, he would complain to the Biſhop, and obtain another Viſitation.

THIS alarm'd the People entruſted, ſo they gave him good Words, and told him, the truth was, the Pariſh Stock was almoſt gone, and that they had not Money to go on, 'till the Gentlemen would come into a ſecond Collection.

SAY you ſo? ſays the Pedlar; there may be ſome Reaſon in that; you can't go on indeed without Money; but pray how much do you want?

THEY told him it would coſt near two hundred Pounds more to finiſh it, and do but indifferently neither; for the Roof wanted to be taken off, and they feared the Timber was rotten, and would require ſo much Addition, they were afraid to look into it.

IN a word, he bid the Church-wardens call a Veſtry upon that particular Affair, and he would put them in a way to finiſh it.

A VESTRY was call'd; the Pedlar told them, that ſeeing they were poor, and could not raiſe Money to go on with it, they ſhould leave it to him, and he would finiſh it for them.

ACCORDINGLY he took the Work upon himſelf, laid out near a Thouſand Pounds, and almoſt new-built the Church; in Memory of which, on the Glaſs-windows, there ſtand the Figures of the Pedlar and his Pack, and (as the People fancy) there is alſo the Apparition beckoning to him, to come to the Place where he dug up the Money.

THUS far the Story. How Tradition came to hand it down to us in this manner, and ſo turn it into a Fable, I have nothing to do with; but the real and more probable Part of the Tale is recorded thus.

THAT there was a *Pether*, ſo the old *Engliſh* calls him, that is a *Pedlar*, who having long uſed to travel up and down the Country with his Horſe, and his Wife, and himſelf, all three loaded with their Goods, and going from Houſe to Houſe for many Years, was grown rich, by his Induſtry; and that being too old to continue the laborious

Part,

Part, he took a Lodging, first in the Town, and sold his Goods in a Chamber, and in the Markets only, but afterward took a House and a Shop in the Market-place, and drove a great Trade.

THAT growing thus to be very rich, he contributed, upon their first coming about for a Subscription, twenty five Pounds towards the Repair of the Church; and after that, finding they wanted Money to finish it, took the Work wholly into his own Hand, and finish'd the Church at his own Charge; and that the Parish, in Gratitude to his Memory, caused that Figure of the Pedlar to be painted upon the Glass, where the Pedlar and his Pack is represented in one Place travelling about the Country, by which he got his Living.

IN another Place, there are Workmen digging the Foundation of the Church, and the Pedlar giving them Directions what to do, and how to proceed; and in another, the Church is built up a great way, and almost to the Roof, and the Pedlar still directing.

IN another Place, an Angel is painted standing by the Pedlar, and pointing with a Rod or Staff in his Hand, to a Place where the Pedlar sets two Workmen to dig.

NOW from the Pedlar's being grown so unexpectdly rich, common Fame it seems raised a Report, that he had found a Chest of Money in the Ground, and after that another. It seems also, there is an Original for the two Verses too, which is thus: when the Pedlar had first contributed twenty five Pounds towards building the Church, and yet the Parishoners told him, they could not go on for want of Money; he told them they should not be discouraged, he had given them one Bag of Money, and, says he, *where that stood, stands another twice as good:* I'll do it my self.

HENCE they thought the Pedlar must certainly have found some Money that had been hid in the Ground, and that the *Devil* had discover'd it to him; and so came the whole Story to grow up by little and little into the Form as I have told it; and now to confirm it farther, they tell us the Angel, which perhaps might be but indifferently painted on the Glass, or on the Wall of the Church, is taken for the Ghost that discover'd the two Chests of Money to the Pedlar, and is showing where to dig for it.

THUS the Story of an Apparition is handed on to Posterity, and now 'tis as currently believ'd in the Country, almost as the Gospel; and any Man would be thought very bold, that should pretend to contradict it, or to say that it is not true in every Particular.

IF all the Stories of Apparitions leading People to dig for Money, were as well trac'd as this, I believe they might be found as plainly fictitious. Invention has been mighty fruitful upon this particular kind of Notion, that when Money is hidden some Spirit or Apparition will discover it; as if the Souls of those that hid the Money were disturb'd, 'till it was found out and made use of.

HOW absurd the very Suggestion it self is, I can hardly think worth while to speak of again; but there are other Difficulties in it also, if an Apparition knows of and discovers this Money.

1. WHY not discover it sooner? Why let it lie in the Ground, sometimes two or three hundred Years before it has been discover'd? and then an Apparition comes, from none knows where, to bring it to light.

2. WHY is the Discovery made to a Stranger, and not to some of the Line or Race of those to whom the Money did at first belong? One would suppose the Apparition came, or was sent, or directed

rected to come, to do Justice, and to give the Money lost to the right Owner; whereas these Discoveries are often pretended to be made to Strangers, who have no Claim or any Right to it, or any Relation to those who laid it there; and this indeed is unaccountable, and makes the rest of the Story improbable to be true.

3. If Ghosts, or Apparitions, and Spirits, or call them what you will, are thus officious, and busy to discover Money hid in the Earth, so as to run up and down to Strangers, who are no way related to it, or to the Race or Families who were first concern'd in it; Why then do they not discover all the Money that is thus deposited in the Dark? and which no doubt is yet in great Quantities, lodged out of the Reach of Mortal Sight, and of which we find frequent Discoveries made; as particularly a great Parcel of old Gold, found lately in the digging up the old Foundation of a House in *Oxfordshire*. A great Parcel of *Roman* Gold Coin and Medals found this very Year, in digging up an old Vault in *France*, and which must have lain there a thousand Years at least, and no kind Apparition came to discover it in so long time.

MANY such Examples are daily shown us of Money found Under-ground, without the Help of the *Devil*, or of any Apparition, Spirit or Ghost, to discover it, and which had lain, ever since the Time of the *Romans*, conceal'd and unknown.

FROM all which Reasons I must conclude, that the departed Spirits know nothing of these things, that it is not in their Power to discover their old Hoards of Money, or to come hither to show us how we may come at it; but that in short, all the old Women's Stories, which we have told us upon that Subject, are indeed old Women's Stories, and no more.

I CANNOT quit this part of my Subject without obſerving that, indeed, if we give up all the Stories of Ghoſts and Apparitions, and Spirits walking, to diſcover Money that is hid, we ſhall loſe to the Age half the good old Tales, which ſerve to make up Winter Evening Converſation, and ſhall deprive the Doctrine of Souls departed coming back hither to talk with us about ſuch things, of its principal Support; for this indeed is one of the principal Errands ſuch Apparitions come about.

IT is without Doubt, that Fancy and Imagination form a world of Apparitions in the Minds of Men and Women; (for we muſt not exclude the Ladies in this Part, whatever we do) and People go away as thoroughly poſſeſs'd with the Reality of having ſeen the *Devil*, as if they convers'd Face to Face with him; when in ſhort the Matter is no more than a Vapour of the Brain, a ſick delirious fume of Smoke in the Hypochondria; forming it ſelf in ſuch and ſuch Figure to the Eye-ſight of the Mind, as well as of the Head, which all look'd upon with a calm Reviſion, would appear, as it really is, nothing but a Nothing, a Skeleton of the Brain, a Whymſy, and no more.

So Hypochondriack Vapours repreſent
Ships, Armies, Battels, in the Firmament:
'Till ſteddy Sight the Exhalation ſolves,
And all to its firſt Matter Cloud *diſſolves.*

IT is out of Queſtion that the Imagination forms a great many of theſe Viſions in the Heads of the People that relate them again to us; and they as firmly believe them to be real Apparitions, as I believe them to be nothing but Vapours and Cloud. But on the other hand it cannot be deny'd, but that there is a ſtrange Forwardneſs among our People

to

to propagate, nay, to raiſe and invent ſuch Stories of Apparitions and Viſions; to furniſh them out with popular Circumſtances, and to ſpread them as Realities, meerly and on purpoſe to form a plauſible Relation; and perhaps ſome, according to Cuſtom, fall into that old School-boy's Error, of telling the Tale over ſo often, 'till they believe it to be Truth.

But all this Fiction and Fable, of which the World is ſo full, does not at all leſſen the ſolid Part which I firſt advanc'd, and ſtill inſiſt upon, *viz.* The Reality of Apparition in general; for the fruitfulneſs of other Mens Imagination in coining of Falſhood, does not at all leſſen the Validity of a Truth which the Lie is made to Mimick and Counterfeit.

We have had a world of Tales impos'd upon the World about Apparitions ſhewing themſelves to abundance of People, *before*, *at*, *and after* the late Maſſacre in *Ireland*, *Ann.* 1641, and it would fill up a Volume of itſelf to give an Account of them; nor is it poſſible to diſtinguiſh between thoſe of them that are Real, and thoſe that were Imaginary, eſpecially at this Diſtance of Time; but if I may believe the Report of thoſe that were upon the Spot, and of others who receiv'd the Accounts from the moſt Judicious and moſt Conſidering of thoſe who were upon the Spot, the Fears and Apprehenſions of the People, eſpecially in *Dublin*, where they expected the Murtherers would break in upon them every Day, fill'd them with Dream and Phantoſm, Viſion and Apparition, when indeed there was nothing in it but their own dreadful Apprehenſions.

Nor could they be ſo much blam'd as in other Caſes, for here were People eſcap'd from the Murtherers, even out of their very Hands; ſome that had ſeen their Wives, Children, Fathers, Mothers, Husbands,

Husbands, Neighbours butcher'd before their Faces; and no Wonder if theſe had the Images of Death before their Eyes, after they arriv'd; no Wonder if they had Apparitions and Viſions of the like Miſchiefs every Hour.

No Wonder if they ſaw Clouds of *Iriſh* Armies in the Air, heard Shrieks of dying murther'd Women and Children, and that they vouch'd theſe things with the utmoſt Solemnity. Now 'tis true in the common Notions of Humanity, one cou'd not but pity thoſe poor People, and give allowance to their Fears, and to the Fright and Horrors that were upon their Minds; yet it does not at all follow that we, who are not under the ſame Impreſſions, muſt come into the Deluſion with them, give up our Underſtanding and our Reaſon to their imagin'd Viſions.

We are to judge of thoſe things by the Rules by which we ought to judge in like Caſes, and after you have made Allowances for the Terrors and Fright which the poor People might be in then, we ſhould conſider the rational Part, for where the Apparition is real, the Rational Part is always apparent as well as the Viſionary Part: for Example,

What Apparitions came from a good Hand, and for the good of the innocent People, whoſe Dangers were ſo imminent, would certainly come in ſome Space of Time before the Danger, either ſo as to give Opportunity of Eſcape, or at leaſt Preparatory Warnings, that the People might have time to look up to Heaven, which the butchering Enemy would not ſpare them; and ſuch Apparitions as theſe I ſhould be inclin'd to give the moſt Heed to; but of theſe we read of very few.

On the other hand, to what Purpoſe could Apparitions ſhow themſelves afterward? and from whom did they come? If the Souls of the murther'd

ther'd Proteſtants cou'd appear and cry for Revenge, why did they not all appear, as well as one Woman at *Bandon-Bridge?* Why did they not Haunt the Murtherers in a moſt frightful manner, and terrify them Night and Day, 'till they brought their own Guilt to be the worſt of Apparitions to them?

WHY did not the Terror of Blood lie upon them, like a conſtant *Devil* harraſſing their Souls, and terrifying them 'till they were made their own Executioners? We ſaw none of theſe Things happen either to them, or to the Murtherers, Actors and Directors of the *Pariſian* Maſſacre. *Charles* IX. King of *France*, by whoſe Direction it was all manag'd, died as compos'd, without any Repentance for it, as if he had never been concern'd in it; calmly giving Directions for the Adminiſtration of the Affairs of the Government after him, and told his Mother how to act with the Hugonots, 'till his Brother the King of *Poland* ſhould arrive.

IN *Ireland* the Prieſts and Zealots, nay the very Women, boaſted of the Number they had kill'd; ſhow'd the Skeins or Daggers with which they cut the Throats of the Proteſtants; one ſo many, and another ſo many; their Soldiers fought as fearleſs after it as before, nor did any Apparition haunt them, that ever I met with any Account of.

ON the other hand, for the *Devil*'s diſturbing them, I ſee no Reaſon in it; the *Devil* was not at all diſpleas'd with the Fact; what ſhould he diſturb them for? he wou'd rather appear to aſſiſt them, encourage them, harden them in it, take all Remorſe from them, and reproach them with Cowardice if they ſhew'd the leaſt Inclination to Pity; tho' I don't hear of the leaſt Blame the *Devil* himſelf could lay upon them of that kind.

AS to Apparitions after it was over, I do not ſee Room to think them ſo much as Rational;

there was not the least Occasion of them, or Use for them; the Mischief was done; what could the invisible World have to say to any body about it after it was done? We do not read of any Apparitions, Voices, Noises, Signs, or Wonders at *Jerusalem* after the Temple was destroy'd, tho' above a Million of People are said (by *Josephus*) to have perished there. There were Signs and horrible Noises, Apparitions and Voices before it, in several Places, but none after it; the miserable Dead lay quiet in their Heaps, *Graves they could not be call'd*, and gave neither their Friends or Enemies any Disturbance.

To conclude: The sham Apparitions which People put upon themselves are indeed very many; and our Hypochondriack People see more *Devils* at noon-day than *Galilæus* did Stars, and more by many than ever really appear'd. But this no ways Impeaches the main Proposition, *viz.* That there are really and truly Apparitions of various kinds; and that Spirits or Angels (call them what we will) Inhabitants of the invisible and empty Spaces, do visit us here upon many Occasions, either for Good or Evil, as He who made them is pleas'd to direct.

The general End and Design of Providence in suffering such things, and the Use and Application to our selves, which we are directed to make of them in common Prudence; how far they are, or are not mercifully restrain'd from hurting us, and even from terrifying and affrighting us, if our Reason could be our Governour in such Cases, with a great Number of Examples in Story of the effect of such Apparitions as have been allow'd to visit Mankind, whether peaceably or otherwise; these would take up a great deal more room: But I am run my length in the present Relation, and the Reader must be content to draw Consequences for himself from what is said, to guide his Judgment in the

the variety of ſuch Caſes as may happen: his only way, in our Opinion, is to keep an even pace between Apprehenſion and Contempt; neither to fear or deſire them; but reſolve to act with the Calmneſs and Courage of a Chriſtian, in whatever may be his Caſe.

But above all I would beg my reading merry Friends of the *thoughtleſs kind* not to be ſo much ſurpriz'd at the Apparitions of their own Brain; not to ſtart and be frighted when they firſt make *Devils* by Day-light, and then ſee them in the dark; and as they may be aſſur'd they will hardly ever ſee any thing worſe than themſelves, ſo let them reſolve not to be ſcar'd at Shadows, or amus'd with Vapours; miſtaking the *Devil* for an Aſs, and tell us of the Saucer Eyes of a Pink-eyed Bear; not fancy they ſee a Hearſe with headleſs Horſes, and take the Night Cart for a fiery Chariot, which one would think they might diſtinguiſh by their Noſes, unleſs they will own that their Fear gave them a worſe Smell than that of the *Devil*.

FINIS.

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